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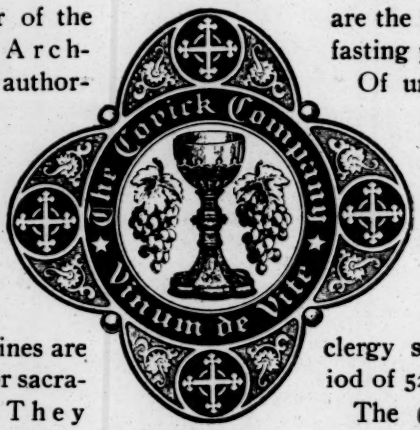


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THE
ECCLESIASTICAL REVIEW

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## THE FIRST VICAR-APOSTOLIC OF THE NEW WORLD.

THE establishment of the Church in Española, now Haiti, is an interesting chapter of American history that is yet to be written. The early chronicles say little or nothing about it, and the documents that will tell the story are coming to light but gradually. Nor are the chronicles trustworthy. Written, as they were, from a quarter to a half century after the settlement of the island, their authors were dependent largely upon hearsay evidence for the history of the first years. What they could not find out easily they omitted, and what they wrote was, like many news-stories, often wrong. The foundation of the church proceeded, apparently, in an orderly and familiar fashion, according to canonical regulations, and was therefore crowded out by what was novel and strange.

This is what happened in the case of Friar don Bernal Boyl,[1] the first Vicar Apostolic of the Indies, who came, in charge of the pioneer mission band, on the second voyage of Columbus. He was "widely known for his learning and sanctity," Las Casas says,[2] and Ferdinand chose him for the arduous task of planting the seed of the Church in the new land. But his gifts proved to be unsuited to the labor, and after a year of maladjustments and discouragement, he returned to Spain.

[1] A quarter of a century has passed since the Rev. Dr. H. J. Heuser contributed to *Records of American Catholic Historical Society* (VII, 1896, 141-154), an illuminating article upon the identity of Father Boyl, the first Vicar-Apostolic of the New World. For the various spellings; Boil, Boyl, etc., cf. *Catholic Historical Review* II (1916), 235, 236.

[2] *Historia de las Indias*, Bk. I, Chap. LXXXI.

In the chronicles,[3] we find nothing about the work which a letter of his [4] shows that he did with the Indians, nor about his administration of the vicariate; we read only of his bitter quarrel with Columbus [5] and we see him leaving the island, without license, during the absence of the Viceroy.[6] For three centuries the historians [7] who mentioned him considered him not only a failure but a fugitive. In 1881,[8] however, the late Father Fitel Fita,[9] the distinguished director of the Royal Academy of History, came upon a document [10] relating to the life and work of Father Boyl before his mission to Española. It presented so different a man from the vicar-apostolic he had met in his studies that for more than a decade he searched in government and ecclesiastical archives until he produced sufficient evidence to give Father Boyl his due place in history.

The picture, pieced together from documents and chronicles, is by no means complete, but from it we can see that the first Spanish-American missionary and first prelate vested with ecclesiastical authority over the church in the West Indies was one of the most illustrious priests of Spain, and we can appreciate that it was no defect in his priestly character that made him fail in his share of what successors accomplished, namely, the conversion of a continent.

[3] Fernández de Oviedo y Valdés, Gonzalo (Oviedo), *Historia general y natural de las Indias,* Madrid, 1851, Bk. II, Chap. VIII; Herrera y Tordesillas, Antonio de, *Historia general de los hechos de los castellanos en las Indias y tierra firme del mar oceano,* Madrid, 1601. Dec. 1, Bk. II, Chap. V; Las Casas, Bartholomé, op. cit., Bk. I, Chaps. LXXXI, XCII, CVII, CIX; Lopez de Gómera, Francisco (Gómera), *Historia de las Indias,* Madrid, 1852, fol. XIII.

[4] *Colección de documentos inéditos* del archivo de las Indias, 42 vol. ed. by Pacheco y Cardenas, Madrid, 1864 (doc. ined.) XXX, p. 304, reply of Ferdinand and Isabella quoting Boyl's letter.

[5] See note 3. [6] Ibid.

[7] Muñoz, Juan Bautista; *Historia del nuevo mundo,* Madrid, 1793. Bk. V, Chaps. XXIV, XXV. Charlevoix, S. J., R. P. *Histoire de l'Amérique.* Bk. II, year 1494; Touron, O. P., R. P. A. *Histoire général de l'Améique,* 8 vol., Paris, 1758, Vol. I, year 1493; Washington Irving, *Life and Voyages of Columbus,* VIII; El Conde Roselly de Lorgues, and others.

[8] Presented in 1881 in discourse before the International Congress of Americanistas. Doc. discovered shortly before.

[9] b. 1835, d. 1917.

[10] Letter of 7 June, 1493 of Sovereign to Spanish ambassador at Rome. In Archives of Aragon, 3,685, fols. 26-27. *Boletín de la Academia,* XIX, pp. 185-186. In this and the two succeeding volumes of the *Boletín,* F. Fita has published all the documents he found, and all *Boletín* references in this paper are to these documents.

According to the Benedictine historian, Caresmar,[11] Father Boyl was born of noble lineage near Tarragona in 1445, and at an early age entered the Benedictine monastery of Montserrat near Barcelona, where he took his vows. He was ordained subdeacon, deacon, and priest in 1481;[12] and in May of the following year faculties to hear confessions were issued to him as vicar general of his abbey.[13] There is evidence, in addition to the copy of his faculties, that Father Boyl was acting superior of his monastery from 1481, or earlier, until the end of the decade. Cardinal Juliano Della Rovere, who afterward became Julius II, was abbot of Montserrat during these years and held the abbey in commendation while he himself was at Rome.[14] His vicar general was the friar Gaufredo Sort, who was also abbot of the Imperial Monastery of San Cucufate del Valles, in the diocese of Barcelona.[15] A letter dated 13 August, 1481, shows that the King was then trying to get the Cardinal to resign in order that a regular abbot might be appointed, but it was not until 1487(?)[16] that he gained his point. In the meanwhile, some one must have been acting superior, and royal correspondence in addition to the above mentioned faculties strengthens the supposition that it was Father Boyl. On 24 September, 1481,[17] and on 23 October, 1482,[18] the King addressed letters to the community of Montserrat as a whole showing first that Friar Boyl had petitioned the Crown in some matter (not specified in the text) and secondly that there was no superior there at that time. In June, 1490,[19] the Crown wrote again, this time, however, to the Abbot, Juan de Peralta, who had been appointed upon the resignation of Cardinal Juliano de lo Rovere, but again we find Father Boyl the representative of the order with whom

[11] *Noticias del fr. Bernardo Boil.* MS in Col. of Muñoz, Sevilla estante 18, gr. 2a, A 33. *Boletín* XX (1892), p. 280.

[12] In registrum ordinatorum, archives of episcopal curia of Barcelona. *Bol.* XIX (1891), p. 557.

[13] Ibid.

[14] *Bol.* XIX (1891), p. 222.

[15] Ibid.

[16] Father Fidel Fita gives date as uncertain.

[17] *Bol.* XIX (1891), pp. 221-222.

[18] Ibid.

[19] *Bol.* XIX (1891), pp. 230-233.

the Crown dealt. Boyl's personal correspondence with D. Armaldo Descos,[20] official of Mallorca, shows that between these dates, 1481 and 1490, he was busy with monastery affairs, and that he was several times called to court by the King.

During these years, Father Boyl lived, not in the monastery itself, but as an anchorite within the garden in the hermitage of the Holy Trinity. His faculties to hear confessions bore this address,[21] as also letters to him from D. Armaldo Descos,[22] bearing dates from 1484 to 1489. Besides his work for the monastery, and, as we shall see presently, for the King, Father Boyl translated from Latin into Aragonese Castilian a treatise on the spiritual life by the abbot Isaac of Syria.[23] He did this "at the request of the priests and religious of the monastery," [24] "in the beginning of his conversion," [25] a phrase which must refer to his taking the habit or to his withdrawal to the hermitage, and which, it is more likely, refers to the latter. The book was finished 29 November, 1489.[26]

Ferdinand, in the meanwhile, having had a chance to appreciate the spirituality and intellect of Father Boyl, had begun to employ him in his own service. In a letter to Cardinal Bernardino de Carvajay,[27] dated 21 October, 1495, the King speaks of Friar Boyl as one toward whom he had "great good will" because of the long experience "he had had of him", and "the good services" he had received from him. Elsewhere the King used the same or a similar phrase.[28]

In a letter of 4 July, 1492, to the royal secretary, don Juan de Coloma,[29] Father Boyl describes the negotiations between

[20] Ibid., pp. 284-348.

[21] See Note 13.

[22] See Note 20.

[23] *Bol.* XIX (1891), pp. 267-281.

[24] Quoted from preface to his translation.

[25] Date given at end of preface.

[26] Date given at end of preface.

[27] *Bol.* XX (1892), pp. 160-162.

[28] When he gave Boyl permission to publish bulls of Minims, see Note 35; also in letter to Alexander VI. *Bol.* XX (1892), pp. 214-215.

[29] *Bol.* XX (1892), pp. 183-189. MS. in Salazar collection. Handwriting proves identity of Benedictine, Minim and Vicar-Apostolic.

the crowns of France and Aragon for the restitution to the latter of the border province of Roussillon which a previous King, John II, had mortgaged in 1462 to Louis XI. Father Boyl was not one of the two plenipotentiaries of Aragon, but his part in the proceedings was so important that when the restoration was completed, the King wrote to thank and congratulate him on the success of a business which he had "labored so hard to accomplish".[30] In the above mentioned letter[31] Father Boyl writes that one of the French plenipotentiaries wished him to remain in Figueras, the seat of the negotiations, since he "had at other times been in charge of this sort of thing on behalf of their Highnesses, and was well informed of this particular business of Roussillon." The only evidence we have of "other times" is in his correspondence with Descos,[32] already cited. In February, 1484, he wrote that he was on his way to Tarragona, where the King wished to see him, and in 1488 he was going to France as ambassador for the King.

This diplomatic business changed the course of Boyl's life in two ways. It led ultimately to his being sent to America, and before that it was the occasion of his meeting Saint Francis of Paula, friend and confessor of Charles VIII of France. By indult of a papal bull of 27 March, 1474,[33] Francis of Paula had founded an order of hermits, modeling the constitution upon that of the order of Friars Minor.[34] The new order called themselves the Minims and their rule required the strictest observance of the vow of poverty. Father Boyl left the Benedictines, joined the Minims in France, and came back to Spain as corrector and vicar general. On 6 October, 1492, the King granted him permission[35] to publish the bulls of the foundation of the order, and to receive houses in Spain for it. On 25 February, 1493, Ferdinand directed the treasurer general of Aragon to give him two hundred Barcelonean

[30] *Doc. ined.*, XXX, p. 221.

[31] See note 29.

[32] See Note 20.

[33] *Bol.* (1891), pp. 173-175.

[34] *Cath. Encyclopedia*, Saint Francis of Paula. The Bull is partly reproduced in fac-simile, Vol. I, 414.

[35] *Bol.* XIX (1891), p. 176.

pounds to construct a hermitage of Saint Cyprian a short distance from Barcelona,[36] and on 20 March, of the same year, Ferdinand and Isabella donated to him, in answer to a petition, the hermitage of Our Lady of Victory in Malaga,[37] then occupied by a solitary hermit who received permission to remain if he could do so with peace to all concerned. On 25 May, the King wrote to the Corregidor of Malaga to allow Friar Francisco Panduro to take over the hermitage as procurator of "Friar Bernal Boyl whom we are employing for a while (*algunos días*) in an enterprise to the honor and glory of God."[38] Four days later Ferdinand informed Columbus that he was sending from Barcelona Friar Bernal Boyl and some other religious to begin the missionary work in Española.[39] The story of Father Boyl for the next twelve months is a record of the colony of Española.[40]

The sovereigns wrote to their ambassador in Rome instructing him to get a dispensation for Father Boyl to go to the Indies without permission from his superior Francis of Paula, who could not be reached in the short time at their disposal, and to petition the Pope to send him the episcopal faculties of a vicar apostolic.[41] The bull[42] appointing him vicar apostolic is dated 25 June, 1493 and it reached the King before 25 July.[43] The latter sent a copy of it to Boyl sometime after 4 August.[44]

The wording of the bull has caused many writers to doubt the identity of the vicar apostolic and the Benedictine at Montserrat. It is worded, "dilecto filio, Bernardo Boil, fratri ordinis minorum, vicario dicti ordinis". Before Fr. Fita found the documents proving that Father Boyl made the change from the Benedictine order, the words "*ordinis minorum*" were inexplicable. But with the absolute knowl-

[36] Ibid., p. 178—from Archives of Aragon.
[37] Ibid.
[38] Ibid., pp. 183-184.
[39] Instructions to Columbus. Col. dip. XLV.
[40] See note 3.
[41] *Bol.* XIX (1891), pp. 185-186.
[42] Ibid., 187-190. Text of bull.
[43] Ibid., p. 192.
[44] *Doc. ined.*, XXX, p. 180.

edge that he was a member of the order of Minims it is easy to understand that it should read "ordinis minimorum," and that this became "ordinis minorum" by the accidental omission of a syllable. In this bull, faculties were granted to him for as long as he wished to stay.[45] The Pope, evidently, felt that the King could know best how long this should be. The King, judging from his expression *algunos días,*[46] and the fact that he chose Father Boyl in spite of his being a corrector of an order in the first stages of establishment, did not expect him to remain for any great length of time, though, as we shall see later, for longer than he actually did.

By this time Boyl was in Seville, where the expedition,[47] which left Cadiz on 25 September, 1493, was being equipped by the Crown's representative, Juan de Fonseca. The latter had instructions[48] to consult with Father Boyl and Columbus as to the number of church vessels, vestments, etc. that would be needed for the carrying out of the liturgy and to request the Archbishop of Seville to furnish them—the royal treasurer at Seville, Francisco Pinelo, to reimburse the archdiocese.[49] The Queen herself sent some beautiful vestments.

The exact number of priests who came with Father Boyl is doubtful. Some joined him in Barcelona and others in Seville.[50] In this latter city, Juan Perez de Marchena, the Franciscan friar of La Rabida who helped persuade Isabella to finance Columbus, and three or four other Franciscans became part of the expedition.[51] Of other priests or religious there is no specific mention made in the early chronicles,[52] but Gomera says[53] that there were thirteen in all. Las Casas says[54] he knew two of these, two lay Franciscan brothers, "notable persons," Juan de la Duela and Juan de Tisin. But,

[45] "facultatem quamdiu volueris." [46] See note 38.

[47] Numbering 1500, second voyage of Columbus.

[48] *Doc. ined.*, XXX, p. 174.

[49] Ibid., p. 176.

[50] Muñoz, op. cit., Bk. IV, chap. XXIV.

[51] Claim is also made that Perez was on the first voyage, but it is unsubstantiated, and seemingly untenable.

[52] There is a letter of the King to Antonio de Marchena asking him to go with Columbus. *Bol.* XIX (1891), p. 193.

[53] Op. cit., fol. XIII.

[54] Op. cit., Bk. I, Chap. LXXXI.

besides these, he had heard of only three or four priests. However, Las Casas, coming nine years later, might easily have missed hearing of the others, especially those who had died or returned to Spain. It is not likely that the sovereigns sent fewer than twelve to help Father Boyl, because Isabella's chief interest in the new lands lay in the conversion of the Indians, of whom, Columbus has told her, there were countless hordes; and even the spiritual care of the Spaniards required more priests than such a number would ordinarily need, because of the distant points to which they scattered. Some went into the interior to subdue the Indian and discover gold, leaving their comrades to build the town of Santo Tomas. Others, a little later, went with Columbus to explore the adjacent islands, and there was at least one priest with them, for Mass was celebrated in Cuba, 7 July, 1494.[55] The remainder settled in Isabella, the first real settlement in the Indies, situated on the north shore of the island, where they accomplished the construction of a stone church within six weeks of their arrival.[56]

This church at Isabella became, of course, the center of ecclesiastical administration, as the city itself was for the first two years a sort of informal capital. Father Boyl must have been pastor, with the additional duties as vicar apostolic, of directing the care of souls among all the colonists and planning the conversion of the new race. Since he enjoyed the confidence of the Crown, he would be the natural adviser to whom Columbus would turn, and Ferdinand must have had this in mind when he chose a priest skilled in the knowledge of government and in the art of handling men. Yet in spite of his evident qualifications as an organizer, in spite of his predilection for a life of privations, his appointment was not a happy one. He quarreled, as we have said, with Columbus, and this minimized his chances for usefulness.

The site of Isabella was a very unhealthy spot; illness, homesickness, and discontent soon seized the colony, and starvation threatened it.[57] Some of the provisions had rotted

[55] Ibid., Bk. I, Chap. XCVI.

[56] Nouel I, p. 6 says construction was not completed within six weeks. Touron, op. cit., Vol. I, year 1493, following early chroniclers says it was.

[57] Las Casas, op. cit., Bk. I, Chap. XL.

in the ships on the voyage, and the rest were not standing the tropical heat. Hence rations were limited, and the workmen, whether of noble or plebeian blood, laid down their trowels and hammers. The harsh methods to which Columbus resorted in order to make them return to the construction of the new city aroused hatred and spread animosity. Father Boyl took Columbus to task, rebuking him for injustice and tyranny. As to the exact situation that led up to this, there is variance in the chronicles. Oviedo [58] says that Father Boyl objected to Columbus's policy of sending the Indians to Spain to be sold as slaves; and that he was incensed when the admiral hanged one, Gaspar Ferriz of Aragon. Las Casas [59] takes issue with Oviedo in this latter story, saying that until Columbus returned from his exploration of Cuba, he did not hang anyone, and that, moreover, there was no such name in the catalogue [60] of men whom he was accused of hanging—a catalogue used as evidence against Columbus in the legal proceedings instituted to remove him as viceroy.

Las Casas is accurate and probably to be followed on this point, but the fact remains that, in any case, Columbus was making himself unpopular by methods of government, often tactless, that seemed to the Spaniard high-handed and harsh.[61] Las Casas gives [62] a list of probable reasons for the crisis, but commits himself to none. They were that the vicar apostolic disapproved of the viceroy's harsh methods of discipline in Isabella; that he was more niggardly in dispensing food than, in Father Boyl's opinion, was necessary; that he did not ration Father Boyl as generously as the latter demanded. This same list of possible difficulties, Herrera gives, following Las Casas. It is unlikely that a man who had left one religious order to join a stricter one would make food for himself or his household the subject of contention. What he did object to seems to have been the lessening of rations or the denial of food as a means of punishment. In a letter to Fonseca, 1 June, 1495,[63]

[58] Op. cit., Bk. II, Chap. XIII. Also Gómera, fol. XIII, relates the same story.

[59] Op. cit., Bk. I, Chap. CIX.

[60] Las Casas wrote he had the catalogue in his hands.

[61] Las Casas, op. cit., Bk. I, Chap. XC, relates rebellion headed by Bernal de Pisa.

[62] Ibid., Chap. XCII.

[63] *Bol.* XIX (1891), p. 201. Also in Navarette collection.

the King directs him to prevent Columbus from withdrawing rations from anyone except a criminal under sentence of death. "We have been informed on this matter by *those who have come back from there*," phrasing similar to a letter of 18 February, 1495; where the King refers to what he has learned from "Friar Boyl and the others who have come back from there".[64] Whether the quarrel rested on the distribution of food supplies, or on the severity of discipline as a whole, as a last means of bringing Columbus to terms Father Boyl placed the church under interdict. The admiral replied by refusing rations to the priest's household, and Father Boyl was thus obliged to raise the interdict.[65]

Columbus then went to Cuba and Jamaica. He left Hispaniola under the administration of his brother Diego, assisted by a council of which Father Boyl was made a member.[66] The soldiers of the interior he left under the captaincy of a Catalan nobleman, Mosen Pedro Margarite who was stationed in the little fortress of Santo Tomas.[67] These men began to steal food and women from the Indians, who retaliated by killing some of their number. Margarite was unable to enforce obedience,[68] and, losing faith in the whole experiment, he decided to go home. Father Boyl, meanwhile, had left Isabella and gone to Santo Tomas, and here he joined Margarite and became with him the center of discontent and disaffection.[69] Father Boyl believed that Spain would not be able to maintain the Indies as colonies because of the distance and the financial burden they promised to become, and he evidently lacked sufficient imagination to see how millions of barbarians speaking hundreds of strange languages and dialects could be

[64] *Boletín historico*. Year III, p. 84.

[65] Oviedo, op. cit., Bk. II, Chap. XIII. Most authors follow the story of the interdict. Las Casas does not give interdict as outcome of quarrel. Nouel, Carlos, *Historia de la iglesia de Santo Domingo*, S.D. 1913, vol. I, p. 15 uses "censuras eclesiásticas" but does not specify an interdict.

[66] Muñoz, op. cit., Bk. IV, Chap. XXIV.

[67] Las Casas, op. cit., Bk. I, Chap. CIX.

[68] Muñoz, op. cit., Bk. IV, Chap. XXV, calls Margarite the source of all the disorders in the colony. Herrera, op. cit., Sec. I, Bk. II, Chap. XVI, says he was unwilling to enforce discipline. Las Casas states merely that he did not enforce it. Margarite seems to have been a kindly gentleman, and modern historians conclude he was not able to cope with the very difficult situation.

[69] Muñoz, as in note 66.

converted in sufficient numbers to establish the Church and Christian civilization there. Consequently, feeling no moral obligation to urge Castilians to spend the best years of their life, or, perhaps, meet an early death there, he encouraged Margarite to gather those who wished to return home, and taking possession of three boats that had recently come from Spain,[70] they set sail while Columbus was still absent from the island. Muñoz says they went "fugitives abandoning the land and the part they had in its management, in the absence of the governor, when their prudence and advice would have been of most value, authorizing by their flight that of other discontented people." [71]

This judgment of Father Boyl does not take into consideration, first, that he had papal and royal consent to return to Spain whenever he desired, and secondly, that he was convinced that he was of little use to the new colony. He had quarreled with Columbus once, and found himself at other times holding opinions contrary to those of the Admiral.[72] He blamed the latter for all the ills that had befallen the colony in that he had exaggerated the wealth of the land and thus induced the Castilians to brave hardships for what now seemed to be unreality. This does not mean that he was actuated by an anti-Columbus animus, but rather that he sympathized too deeply with the difficulties of the situation, without being able to see their ultimate triumph. He was not a pioneer by temperament. It seemed to him that the most just and useful thing to do, alike for Columbus and the Spaniards, was to inform the Crown of the facts, in order that it might, with full understanding, direct the future of the colony. He asked the Crown to recall him, because he was "of no use on the island, not knowing the Indian languages and thus having to teach through an interpreter".[73] From this text we learn that he was actually engaged in teaching the Indians, and that he recognized that a missionary career was not his calling.

[70] Bartholomew Columbus, brother of the Admiral, had come in one of these boats.

[71] Muñoz, op. cit., Bk. IV, Chap. XXV. See note 7.

[72] Las Casas, op. cit., Bk. I, Chap. LXXXVI.

[73] Letter lost. Columbus mentions it. Quotation comes from reply of Crown. See note 75.

R. P. Carlos Nouel, in his history of the archdiocese of Santo Domingo,[74] says that while Father Boyl could have spent the time he wasted in sterile quarrels with the Admiral to greater adantage to the spiritual interests confided to him, "it cannot be said, in truth, that he neglected these, for it is known that he preached, evangelized, catechized, worked for the conversion of the Indians and sent missionaries into the interior." He was in Española about a year, and, allowing liberally for the time devoted to quarrels with Columbus or plans for his own home-going, he had still from six to nine months when he must have been organizing the new church and trying his skill with the new race.

The sovereigns were most anxious that he should stay. On 10 August, 1494, they wrote asking him not to some home unless his health demanded it.[75] If, however, he felt he must come, he was to leave some one in authority. This letter brings us back to the criticism of Father Boyl as a fugitive. We have already seen that in the bull appointing him vicar apostolic, the Pope gave him his faculties for as long as he wished them,[76] that is to say, that the Pope left the determination of the length of stay to the King. Now, priests as well as laymen had to have permission from Columbus or from the King to leave the island, for such were the terms of the contract under which they sailed. Therefore, in addition to the implicit consent from his ecclesiastical superior, Father Boyl needed authority from the King—or Columbus—in order to return to Spain. This letter of 16 August, directing him to appoint someone in his stead, if he felt he must return, cannot be construed as otherwise than constituting the royal permit. He reached Spain on 3 December, 1494.[77] His administrative powers were all he could have delegated in accordance with the direction of the Crown, and we have a letter from Ferdinand to Garcilaso de la Vega, ambassador in Rome, requesting him to ask the Pope for a brief assigning the episcopal faculties to a successor to Father Boyl, a blank to be left

[74] Vol. I, p. 16.

[75] *Doc. ined.*, XXX, p. 304.

[76] See note 45.

[77] *Bol.* XIX (1891), p. 354.

for the name.[78] This brief reached Spain before 9 April, 1495, on which date the sovereigns sent it to Fonseca, requesting him to name and send a priest notable in education and spirituality to succeed Father Boyl as vicar apostolic.[79] No record of the person chosen has been found.

Thus ends the career of Bernal Boyl as the first prelate of the Indies, but it will not be amiss to add a paragraph on the rest of his career, which is pertinent since it proves that the authorities concerned, the Church and the State, attached no blame to Father Boyl's lack of success. In the early months of 1495 we find him in conference with the King and Queen,[80] who acted upon the information he gave them, though they did not follow him to the point of removing Columbus at that time or of abandoning the colony. In March, he resumed his work as corrector and vicar general of the Minims in Spain,[81] establishing in Andujar, in the province of Jaen, a hermitage for men, and the first Spanish convent of his order for women. In October, at the expiration of his term of office, he went to France to report to his superior, Francis of Paula.[82] The latter sent him at once to Rome on important business for the order, and for the next three years he acted as special ambassador to Rome, now for his order,[83] again for the King.[84] For the latter he went also to France later in 1503-1504.[85]

Enough has been written to show that after his return from America, Father Boyl was honored with the confidence of Ferdinand and of Francis of Paula, and accepted as special envoy by the Pope. A more positive tribute to him by the Church was his appointment in 1498 to the Abbey of St. Michael of Cuxa in Roussilon,[86] one of the most important Benedictine monasteries in Spain. It would be useless in the

[78] Ibid., p. 198.
[79] Ibid., pp. 200-201. Also in Naverrete.
[80] See note 78.
[81] *Bol.* XX (1892), p. 212, also pp. 160-162.
[82] See note 77.
[83] *Bol.* XX (1892), pp. 212-215.
[84] Ibid., p. 162.
[85] Ibid., p. 167. From Archives of Aragon.
[86] Ibid., p. 164. Also in Caresmar.

present state of research to examine the evidence on the last years of his life. The time of his death is not known.[87] Nor do we know whether he returned to the Benedictine order or, as a Minim, was commendatory abbot of Cuxa.[88] What we, as students of the early Church in America, needed to know about Father Boyl was his character and ability, enough of his career before and after his year in Española to show us how he was regarded by his contemporaries, and with what justification he left his post; and so much the documents discovered by the R. F. Fidel Fita tell us. The stigma of desertion has proved to be unjust, and the failure of the first vicar apostolic no longer reads like a moral defection. Some day documents may become accessible that will give us details of what he actually accomplished during his short administration, and then can be written the first page of the ecclesiastical history of Spanish America.

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## THE PASTOR AND THE TONGUE.

SEVERAL times I have been allowed to reproduce in these pages some conversations of an old pastor with his assistants. Next to his census mania, this zealous priest had another pet subject on which he would quote and comment and grow eloquent as often as he got a convenient occasion or inducement or suggestion for it. He knew by heart and quoted innumerable sentences and sayings from the literatures of the world in support of it. He had established in his house the custom—he called it "our rule"—that certain hours of the day were to be consecrated by a disciplinary and holy silence and he frowned on their profanation by any tongue. I do not believe that there is a religious house in which the hours of sacred silence are kept more strictly and religiously than they were kept in that old pastor's house. It was understood that these hours were to be devoted to prayer and study and reading. The great conversational hour came after the evening meal, which was followed by a five-minute visit to the Blessed

[87] Caresmar says in 1520. Other writers, as early as 1506.

[88] *Bol.* XX (1892), pp. 1664 ff. Quotes from Columna 1105 *Gallia Christiana.*

Sacrament. This visit was never dispensed with in favor of any guest. When a new assistant lightly observed that a parish house is no seminary and that a pastor is no official to make rules for his assistants and enforce them, he soon changed his mind. There was nothing said, but the new man found himself living in an atmosphere which he could not long resist. During the time that I went in and out of that house there were several assistants and all of them came to like the place and regretted leaving it. There they acquired habits of order and of serious work and of self-discipline and came to realize that it is more conducive to contentment and intellectual and spiritual growth to live in an atmosphere of regulated order than in a house where there is no fixed order and no pervasive spiritual atmosphere. With whatever antipathies and prejudices an assistant might come, he quickly reformed his views and ways and conformed himself to the order of the house. There were two regular assistants and a new man could not have held out long in the place even if he could have resisted its spirit, because the older assistant was always a confirmed believer in the pastor's wisdom and authority.

Silence, then, was both an article of faith in that house and a commandment. The old pastor used to say often that if silence were intelligently and religiously practised in homes, there would be more good feeling and more peace and happiness, as well as better results in the education of the children, and more practical religion. He did not fail to preach it to his people and to extol its blessings. It was something new to those people who had heard many subjects discussed and many things insisted on from the altar, but never silence in the manner and to the extent preached by their pastor. They appreciated his original and homely preaching and tried to put it into practice in their homes.—Now, let the pastor and his assistants have the floor.

Assistant: To-day a woman complained to me that she was getting very nervous and irritable, but that she could not afford to consult one of those high-priced specialists who treat such ailments. I sympathized with her and suggested that she ought to consult you because you might be able to give her some helpful directions, as you are a sort of non-medical specialist for the treatment of nervous disorders. She will

probably trouble you one of these days with her imaginary or real malady. Much of it may be real. If I had to live in that house of disorder and of assorted noises and strident voices my nerves would surely give way and my temper too. Those poor people have no idea at all of the effect of noise on the human system and of shrill voices on the ear and temper.

P.—I am not a bit anxious to act as medical adviser for anybody. Now and then I do give some advice that seems to be medical or hygienic, but in reality it is always more religious than anything else. You cannot dissociate religion from sane living. It has much to do even with our health. We hear a great many complaints about this age being neurasthenic. Too much noise everywhere and no self-discipline. We need door checks to deep doors from slamming because people do not take the trouble or time to close them gently. To avoid unnecessary noise and keep doors from slamming would be splendid self-discipline and give us power over ourselves and our temper, but nobody seems to consider the feelings or nerves of others—nor his own. Noise does affect the nerves. Continued and inharmonious and shrill noises may do much to break down nerves that are already overstrained by the pressure of our rushing lives. Listen to our friend, Dr. Horace, of nineteen hundred years ago:

> Scelerum si bene poenitet
> Eradenda cupidinis
> Pravi sunt elementa, et tenerae nimis
> Mentes asperioribus
> Formandae studiis.—(III Od. 24, 50-55.)

That fits our subject. If we really regret what is evil in our public life and wrong in our conduct we must cut down to the very roots of our weaknesses and failings and apply to them a merciless and corrective discipline.

A.—I remember that sermon of old Horace to his fellow-Romans. I do not think those heathens troubled themselves very much about Horace's preaching. Horace's own practice was not particularly inspiring and persuasive for good. He was a noted bon-vivant and hanger-on at court.

P.—Horace was a pagan, but he saw the necessity of morality and he was a stern advocate and preacher of decency and of virtue according to his lights. I have often been amazed at

the moral seriousness of those old pagans. You might think that the religious writers of the Old and the New Testament went farther in condemning, for instance, the misuse and the abuse of the tongue than the heathen classics and philosophers. It is true they lacked the unction and the appeal and the something else that belong to the Word of God, but they were at least as strong as the Bible in their language concerning abuse of the tongue. What do you think of this from D. Cato:

> Virtutem primam esse puta compescere linguam:
> Proximus ille deo est qui scit ratione tacere.

He was a heathen and had not our conception and understanding of moral virtue nor our knowledge of the comparative importance of moral precepts and values, but he manifestly had a high conception of the importance and beauty of silence. Tongue control in his estimation places a man on a level with their gods. In his code it was the first human virtue—this cultivation of reasonable silence. Who among us cultivates silence for the sake of its disciplinary power and value? Who cultivates it as an aid to religious thinking? We have a hopeless talking itch and feel ill at ease with a man of sparing tongue.

A.—You are taking this thing too seriously, I think. I appreciate silence and admit that we have largely lost the sense of it and respect for it. I even believe that no man can ever become much of an intellectual and spiritual force without first having undergone the discipline of silence and of that interior self-training which is impossible without silence, but I do not believe that silence is the *sine qua non* of all perfection.

P.—I am not trying to make the cultivation of reasonable silence—to keep to Cato's phrase—a cult for its own sake. I am merely trying to convince you that silence was appreciated by pagan philosophers no less than by Christian ascetics. There would be much less sin in the world, if there were more silence. The tongue is the worst mischief-maker among men. If I quote ancient and pagan philosophers in support of this statement, it is not because we have not religious teachers enough who insist on the need and uses of silence, but for the purpose of confounding those who imagine that religion is overstating this point and demanding too much. This may add a little

also to your knowledge and help you to form a more definite and stronger conviction with regard to this matter. It will likewise offer data that may be of use to you in dealing with all classes of people as well as in religious teaching. For many years I have been collecting these quotations as other men are collecting coins and stamps and similar things. A stamp collection is not likely to provide a moral tonic, though it has its uses and value. I have always been interested in what the philosophers, pagan and Christian, have thought of life and in what practical suggestions they have given us for our conduct. All of them recommended discipline of the tongue. As teachers of mankind we ought to be much concerned about learning and spreading correct and stimulating ideas in all our dealings with the world in order to educate all sorts of people to more self-discipline. We are the light of the world, of a world that is very busy and deeply engrossed in trifles. Unless we are men of some self-discipline ourselves and cultivate silence as a virtue and fill up our hours of silence with serious thinking and prayer we ourselves will be little more than triflers. Only real discipline of our powers and talents will make us serious. This self-discipline is impossible without control of our tongue and without such silence as will demand self-conquest. The Apostle St. James says that if we do not bridle our tongue, our religious pretensions are vain things. It helps me to know, and it may help you and others to be told, what the Roman philosopher Seneca (Ep. 105) says: *Nihil tam aeque proderit quam quiescere et minimum cum aliis, plurimum secum loqui.* Yes, surely, we will be protected from many debasing distractions by avoiding the inane conversations of the worldly-minded and cultivating a reasonable solitude and silence. Did not Thomas de Quincey say that "all thoughtful men, all men that have accomplished something for the real good of the world, have checkered their life with solitude. So much solitude and silence, so much power." We have too often no taste for meditation. We consider it a bore. We claim inability to meditate. Imagine it! Men who have cultivated minds or ought, after all their education, to have cultivated minds and who would resent being told that they are incapable of real thinking, have no taste and seemingly little capacity for the simple thinking required for the purpose

of spiritual meditation. At least they frankly admit that they do not meditate because they find it too difficult. Would it not be good for all of us, particularly for those poor men who have not the established habit of daily meditation, to repeat Seneca's saying often for ourselves? *Fas est et ab hoste doceri*—even by a pagan philosopher. If you compare such sentences with Bible sentences you have to wonder at the identity of thought and often the identity of expression. Unfortunately most of us read little that is not trash from a religious standpoint. We do not read and study the Bible. We have passed through educational processes that were too easy and did not demand enough real and painstaking effort. Some of our studies were, for our needs and purposes, more mind-dissipating than mind-forming. What can men unaccustomed to serious religious thinking do for unthinking people whose religious teachers they are? When you reflect on Seneca's statement you may lose some of your anxiety to be present at every noisy and frivolous conversation and rather hide yourself in some church and there enter into a meditative conversation with Him in whose intercourse you will find the light and the strength which you need for effective and reforming dealings with the people whose spiritual shepherd you are.

A.—Pardon me, Father, but you remind me of Andrew Lang, who said that Thomas Carlyle was the apostle of silence and the most voluble of men.

P.—If Carlyle had much to say about silence and in praise of it, he said it with his pen and not with his tongue. Even so, he was right enough in his praise of silence though he was neither a cheerful nor a polite philosopher.

A.—Seriously, you also lead me to think of a quotation with which you made me familiar—I mean the one from Cicero:[1] *Quod ipsi experti non sunt, id docent alios.* Your monologue on silence made me realize that I have often been trying to teach others in matters of which I have little or no experimental knowledge. I must admit that the rule and practice of silence here have done much for me in many ways, intellectually and spiritually. I have come to believe that without the love of retirement and the practice of silence as a virtue we can

[1] De O., II, 18, 76.

never grow much in a worthwhile way nor be much more than easy and frivolous word-mongers.

P.—Thank you for this encouraging admission. I am glad you appreciate the discipline of silence in this house. It makes me believe that we have solved the problem of silence here satisfactorily. We have a time for common recreation and conversation, and we do not waste this hour in idle talking, but in discussing our work and religious problems. By communicating our experiences and our intellectual and spiritual acquisitions we help one another to live fuller and finer lives. If in exchanging our views and opinions I often take the lion's share of the time and monopolize the conversation and sometimes fall into preaching, you always have patience with me because I am an old man and an enthusiast in some things, with the convictions of a fanatic in others. And silence or tongue control is, I admit, one of my pet convictions.

A.—How did you come to acquire your several principles and convictions? We used to be told about principles and convictions, but we got no training in the way of making them count as practical forces in our lives.

P.—Neither did we in our time. However, we had a professor of history who was an artist in teaching. He knew how to make the good and the evil in a historical character stand out. He showed us what principle and conviction will make of a man and what they will do for those who come near him. He himself radiated conviction. I have never known a man who could so completely make me feel and think as he did. To him I owe much and from him I learnt the habit of collecting and repeating and pondering such practical sentences and sentiments as I am in the habit of quoting. He brought home to me the meaning of Cicero's:[2] *Qui secum loqui poterit, sermonem alterius non requiret.* He who can talk to himself—which is thinking, in the sense here intended—does not need so much conversational intercourse as most people seem to crave.

A.—That's just the rub. We are all suffering more from the *cacoëthes loquendi* than *scribendi.* "If any man offend not with his tongue, the same is a perfect man."[3]

[2] Tusc. Disp. V, 40, 117.

[3] St. James 3:2.

P.—The difficulty of talking to ourselves thoughtfully is not as great as you fancy it to be. You underrate your power of thinking. All of us can and occasionally do turn over some problem in our minds for days at a time and finally the solution comes to us as if by inspiration. If we did the same with our religious problems we should profit much and perhaps acquire the habit of doing it. There is no good reason why we should not do this kind of thinking regularly and whenever we feel the need of it. It is not inability to think that keeps us from doing this, but unwillingness. We do not seriously desire to look at things religiously and to reform our way of living. We dread being alone. We are mentally and religiously lazy. Even after all my resolving and trying I still have to accuse myself of it. At times my mind is a complete blank at meditation time or when I want to prepare a sermon. However, I have found Seneca's precept often effective: *Cogenda est mens ut incipiat.* When you put pressure on your mind, it often responds splendidly and inspiration comes and with it the *copia loquendi.*

A.—I expected you to give us quotations from the literature of all the ages, but so far we have heard only a few from Latin writers.

P.—I am hardly familiar enough with the literature of the world to quote from the philosophers and the great writers of all the great nations, but I am willing to promise you enough quotations from the greatest spokesmen of the past to convince you that discipline of the tongue is not merely an ideal of the Christian ascetics, but a common standard of self-discipline and of human dignity among philosophers who knew nothing of Christian ascetics. Even if it has been little practised, silence has always been much praised and commended. I am reminded here of a humorous after-dinner speaker whom I heard some weeks ago. After confessing his dislike for after-dinner oratory, especially when he himself was asked "to say a few words," he said bluntly that in his official capacity he had to attend many banquets and listen to much indifferent and some very silly post-prandial talking. However, he admitted that he had also heard some wonderful oratory on such occasions and always marveled how those men did it. And yet when he looked around for the results of all that fine oratory

he appreciated the virtue and the value of silence. He added that sincerity and regard for the truth were not virtues with those verbose talkers whom it had been his fortune and misfortune to hear. He ended with the Greek quotation: Ἀνοητότατοι οἱ λογοποιοῦντες—which he did not translate.

A.—If his listeners ever studied any Greek they should have had no difficulty in understanding it. He paid them a compliment by supposing that they understood the original Greek. Perhaps if he had translated it, Ecclesiasticus (20:15) might have been verified: "The opening of his mouth is the kindling of a fire."

P.—Before going I want to say that I agree with that estimate of the average after-dinner orators that I have heard. The best of them sometimes made me think of Juvenal (X, 9): *Torrens dicendi copia multis et sua mortifera est facundia.* Though the meaning is plain enough, it is not so easy to render it in idiomatic English. It is, however, quite true that "a full and rapid flow of eloquence has laid many a speaker low."

[*To be continued in next number.*]

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## THE WORK AND WANTS OF THE IRISH CHURCH.

### THE PRIEST'S CULTURE.

Labii sacerdotis custodient scientiam, et legem requirunt ex ore ejus.—Malach. 2:7.

Clericus secretorum Dei non ignarus esse debet, qua nuntius est ad populum.—Hugo a S. Vict.

The general verdict on our Irish ecclesiastical colleges is that they impart learning, but not culture—that they send out learned men, but men devoid of the graces, "the sweetness and the light" of modern civilization. It may be questioned whether, in view of their mission and calling, this is not for the best. It is no reproach to the Irish people to say that they are not a cultured race. They are quick, witty, artistic, poetic, but not cultured. It is not their fault. Centuries of an iron despotism have trodden out the flowers and fruit of civilized life.

Art is a product of nature; the veriest slave may be an artist, as well as a philosopher. Poetry and eloquence may be found in a cabin as well as in the Senate. But that undefinable thing called culture is a growth of freedom and civilization; and not a mushroom growth, but the gradual ripening process of the centuries. "What is the secret of keeping this turf so green and even?" asked the American millionaire of the gardener in one of the quadrangles of Oxford. "Three hundred years of close clipping," said the man. What is the secret of a cultured race? Centuries of enlightenment, freedom, ease and education. It is the autumn mellowing of a free and happy race. Such conditions and such results do not belong to the Irish people; and hence it may be open to question whether a highly-cultivated priesthood would be quite suited to their wants.

But as the suggestions of this book regard not the present but the prospective interests of the Church, and as it is now universally recognized that a cultivated priesthood is a necessity to meet the demands of an advancing civilization, we pass on to consider the actual condition of our colleges with regard to educational, as apart from religious, training.

We have said that the general opinion is that Irish ecclesiastical colleges impart a fair share of learning, and but little culture, to their students. Let us understand what we mean by this latter word, before proceeding further. Taking the word in its literal signification, it means "tillage of the soil, the artificial improvement of qualities supplied by nature". The development of this definition would be that "culture is the raising of previously educated intellectual faculties to their highest potency by the conscious effort of their possessors".[3] There it presupposes learning; and it means, in a certain sense, moral as well as intellectual training; and, to quote the same author, "when character is thus formed, each mental force, whether it belongs to the contemplative or to the active order, each self, so cultivated, will possess the privilege insisted on by the poet of being able to 'live resolvedly in the Whole, the Good, the Beautiful'—not in the warped, the falsified, the egotistical; not in the petty, the adulterated, the partial; not in

[3] J. A. Symonds in the *New Review*.

the school, the clique, the coterie; but in the large sphere of universal and enduring ideas."

With regard to the first condition of culture, therefore, what we say is this—that our Irish colleges, if they do not teach philosophy and theology as at Rome; Scriptural exegesis as at St. Sulpice; rubrics and ceremonies as in the English seminaries; and elocution as it is taught in America; yet they turn out the best-equipped students in the world for the exigencies of modern missionary life. The fact that a priest studied in Maynooth was formerly equivalent to his possession of a degree. And to-day, in spite of adverse criticism, we make bold to say that the present staff of professors in Maynooth, if only they are allowed to remain undisturbed, give promise to maintain all the traditions that belong to the teaching staff of the greatest ecclesiastical seminary in the world.

But to descend to details, there are unquestionably certain departments in sacred science where much improvement is needed. The first of these is the study of moral and mental philosophy. It may be quite right to regard philosophy as the key to theology, or rather the vestibule to the temple of the queen of sciences, and to make it therefore the initial science into which the alumnus is inducted. But, considering its importance, its intricacy, and its singular involutions of phrases and ideas, we should certainly be disposed to teach its rudiments as preparatory to theology, and its deeper and more difficult problems as subsequent and supplementary. For the importance of philosophy is derived from the twofold fact that it is the basis of all intellectual conclusions on the great problems of religion and faith; and that it occupies a place in contemporary thought from which theology is summarily, and almost contemptuously, excluded.

This cannot be doubted by anyone who has the most superficial acquaintance with modern literature. If it be true that great mental speculations as to the principles of certainty and credibility do not now excite the public interest as in the days when the publication of a volume by Descartes or Kant was regarded as an event of European importance, still the decadence of learning has not gone so far that all interest has died out in philosophical questions. Nay, even those who have lost faith have yet retained an interest in supramundane ques-

tions; or, as a recent writer has put it, "our age has lost faith, and admits no certainty but science; yet it cannot help throwing its sounding-line into the bottomless deep of the Unknowable, producing into the infinite the lines of hypotheses suggested by the sciences, and lifting itself on the wings of dreams into the world of mystery".

There is a most decided reaction in our day from the gross materialism taught by science; a certain amount of indignation at its dogmatic and unwarrantable assumptions; and a tendency to revert to the older forms of thought as the only means of approaching, if not understanding, the insoluble problems of the universe. In Harvard, the great university of America, this year sixty-seven students are pursuing advanced philosophical studies. "Many of them," says Mr. G. H. Palmer, "intend to devote their lives to the subject. I asked twenty or thirty of them why they had turned to philosophy. Nearly half answered that they hoped for light on a religious perplexity. Others had met some difficulty in mathematics, physics, literary criticism, or the care of the poor, which followed up became a philosophical problem. And the case of Harvard is not peculiar, but illustrative. All over the land, there is going on a great philosophic, I had almost said, a great religious, revival. More patiently men are asking searching questions about themselves and the world they live in than ever they asked before. A company of experts are growing up determined to push inquiries in this field as seriously as the last generation pushed them in physical science. Philosophy bids fair to become not merely an individual way of life, but an organized body of knowledge, to which successive generations may add."

History repeats itself, and revenges the neglect or hostility shown by too proud generations to methods of thought pursued by those preceding. If Macaulay, in his enthusiasm for the inductive and material sciences, could say in his most flippant and superficial sentences: "Such speculations are in a peculiar manner the delight of intelligent children, and half-civilized men", we can throw against such criticism the opinion of such a colossal genius as Rosmini: "Like the sun untouched by the clouds of the atmosphere of earth, he felt certain that though heaven and earth should pass away, the Word of God should

not pass away. He knew indeed that Divine Wisdom has no need of any philosophical system for the salvation of men, and that it is in all respects perfect in itself, but that the errors, the prejudices and the doubts which arise from the imperfections of reason, and which interpose so many obstacles to the full assent that is due to revealed truth, may and ought to be solved and dispersed by reason itself. He remembered that the Catholic Church, especially in the last Council of Lateran, invited and excited philosophers to apply their studies to this duty. But the study had been long neglected, and as a consequence false philosophy invaded every human institution, art, and science, producing a hideous perversion in the mental and moral life of individuals, families, and nations. Influenced by this false philosophy, the passions and the base calculation of material interests gradually became the only counsellors, the only masters of men's minds, which were left open to every prejudice and ready to give their immediate assent to the most extravagent propositions, or to withdraw it from the most plainly demonstrated truth, on any trivial pretence. They became credulous even to absurdity, but incredulous even to evidence. Embracing irreligion, they willingly lost themselves in shameless licentiousness. Finding virtue and truth a check to all this, they cast them aside as inventions of superstition, or at least as things which had no proven existence."

It would be easy to fill a volume with quotations such as these culled from the great thinkers of the world. But to all thoughtful persons this thesis needs no further proof; and if it did, we might refer to the famous Encyclical of our Holy Father, Pope Leo—the *Aeterni Patris*—as conclusive evidence of the vast, the supreme importance of cultivating in our colleges an exact and minute, and at the same time a comprehensive knowledge of mental and moral philosophy.

Now, it seems clear that the old system of teaching philosophy must be discarded, and that we must take the negative, as well as the positive, view of this complicated science. In other words, we must learn and teach Catholic philosophy by the errors of its opponents. We cannot understand St. Thomas aright without knowing the theories which conflict with his teaching. And these theories must be studied and understood

and sifted until their worthlessness and extravagance are clearly brought home to the mind of the student. In earlier days its was enough to say:

*Spinosismus falsus est:*
*Ergo—rejiciendus est;*

and to know that Spinoza was a Jew and a Pantheist. That will not do now. Nor will it do to say that the system of Spinoza (which, by the way, its upholders maintain is irrefutable by human reason) is Pantheism, and that Pantheism is but another word for Atheism. For all these propositions are denied, and volumes have been written to support the denial. But let the system be studied bravely, and *au fond,* and let the full clear light of Catholic teaching then be turned upon it; and the student's mind will be made up once and forever that such a system is untenable, that it is disrespectful to God and blasphemous; and when he finds that system advocated in after life, in books or by men, he can lean on his firm convictions, instead of wavering and doubting whether after all there might not be many things in philosophy which our unformed minds did not dream of.

Furthermore, it is well to remember that we may in after life, particularly if we are obliged to do missionary work in England or America, be thrown into contact with those to whom Kant, Hegel, Schopenhauer are familiar names, and who do not know that there is a philosophy which justly regards these men as dreamers, and their doctrines as illusory and hypothetical, almost to the verge of insanity. They know no better. Kant is their sage; Spinoza their saint. The spectacle of the life of the former, prolonged for ninety years in the calm, even routine of philosophical thought, without break or disturbance, is an almost sublime one. The life of the latter, spent in sublime speculations, when the frail body, supported on a little milk, seemed unable to hold the soul to earth, is a life of supreme sanctity to his followers. It is pure thought, such as that in which Buddhism hopes to find its Nirvana. They do not know that Spinoza's was a haughty, imperious, cruel spirit, whose very asceticism was animated by contempt for man, and hatred of God.

Yet, how irresponsive and illiberal must the Catholic philosopher appear, who knows nothing of these men who are to their followers saints of science; and how largeminded and sympathetic must he not appear who can say: "I have seen it all. I know what all the champions of deism and atheism can advance. I have counted, weighed and measured it all. It is dust in the balance against the pure gold of the revelation of Christianity."

And the deeper one goes in such studies, the more one sees how utterly fallacious and absurd are the speculations of un-Christian philosophy. That German school which, originating in the doubts of Descartes, has plunged deeper and deeper in scepticism until it has become a tangled net of sophisms and negations, what is it all in the end? Human speculations about the unknown, couched in a phraseology which has quite an arbitrary meaning in the mind of the philosopher, but from which he derives certain syntheses to which he lends the name of philosophy. Then comes his pupil who denies his axioms and first principles, and brings the whole edifice tumbling down whilst he tries by new and just as arbitrary definitions to build up his own cloud-towers, which again he dignifies by the name of system. All this has gone on for years until the very name of metaphysics has become a synonym for confusion, and materialists have had excellent reason for repudiating all the intangible and invisible as illusions, and building up on their own provable hypotheses the latest and most dangerous system, which is called agnosticism on the one hand, and positivism on the other.

Now, what we require is a contempt for all these human systems, based, not on our ignorance of their elemental theories, but on our complete acquaintance with them. We need to have all the scorn of a superior knowledge, a superior philosophy, and a faith that soars above systems. And we must understand that metaphysics is a guide to faith. As the late Lord Tennyson declared: "After religion, metaphysics are the great hope of mankind. They must stem the tide of materialism. They show materialists that you cannot escape from mystery by escaping from religion."

There is another reason why the study of mental philosophy should be considered of paramount importance. It is de-

rivable from the high moral and elevating influence the study of metaphysical science has upon the human mind. It leads on to a spiritual idealism which is the antithesis and corrective of the gross realism and materialism of our age. The mind is fed upon sacred and lofty ideas; and grows and expands accordingly, until a relish is created for all that is sacred and sublime, and a corresponding distaste for all that is sensuous and material. And it has been remarked by more than one writer that countries and ages that have been marked by devotion to metaphysical and theological studies have also been characterized by remarkable purity of morals; and on the contrary, purely natural science has seemed to bring in its train a taste for the baser and sensual pleasures. This was particularly exemplified in the history of the Eastern and Western Empires, in which the superior morality of the former has been traced by historians to the almost universal study of theology in the east; and Finlay, in *Greece under the Romans,* says, "Philosophical and metaphysical speculations had, in the absence of the more active pursuits of political life, been the chief occupation of the higher orders; and when the Christian religion became universal, it gradually directed the whole attention of the educated to theological questions. These studies certainly exercised a favorable influence on the general morality of mankind, and the tone of society was characterized by a purity of manners and a degree of charitable feeling which have probably never been surpassed" (p. 175). And, applying this principle to ourselves, we should say that the great majority of missionary priests would find a relief from the *taedium vitae,* which presses so strongly in remote and unfrequented districts, a source of great elevation of thought, a subject of daily and most inspiring reflexion, a loftier idea of their sublime vocation, and even a stimulus to greater zeal, in these studies that bring the soul face to face with the mysteries of life and eternity. And it cannot be too strongly insisted upon that this mode of education only commences in college life, where studies are necessarily rudimentary, and must be continued during life, at whose end the most careful and successful of students and thinkers will admit that here below knowledge is fragmentary, uncertain and elusive, and that it is only in the dawn of eternity we shall see the perfect Light.

But if we could inspire students and priests with a desire for pursuing these elevating studies, we would also encourage them by saying that there is no necessity of limiting themselves to the dry and rather deterrent Scholastic system of question, answer, and objection. We can say, thank God, that the dry bones have been clothed with flesh; and that in the pages of Catholic philosophers and apologists the great principles and truths of Catholic metaphysics have been presented in a form not more secure by its consistency and fidelity than attractive by its eloquence. This is especially true of the French school. Bossuet and Fénelon in more remote times, Lacordaire, Gratry, Montalembert, Ozanam, Maine de Biran in our own, have lent to Catholic philosophy a distinct charm, which has been by too many supposed to be the exclusive privilege of heresy. Balmez in Spain, Newman in England, and Brownson in America have clothed truth with elegance and style. But it will not be considered invidious to say that the French school predominates in influence by reason of the clearness of the language, and its adaptability to precise and eloquent expression.

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*Doneraile, Ireland.*

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## THE TECHNIQUE OF CONVERT INSTRUCTION.

"KNOWLEDGE," says Bacon in his famous *Meditationes Sacrae,* "is power." The experience of every generation from the dawn of human history to the present day emphasizes the pregnant truth of Bacon's laconic reflexion. The enlargement of life's horizon has been the dominant aim of much of the race's struggling and groping through the ages. The best minds of the race have recognized that power comes only secondarily from force, and primarily from knowledge. Goethe's dying cry, even in the midst of the gathering darkness of his death chamber, for "Mehr Licht" finds its psychic reverberation in the bosom of all the race. For, power and achievement come not so much from might as from knowledge and light. With appalling vividness the World War emphasized the effectiveness of applying knowledge and science to the work of wholesale destruction. But the efficacy of knowledge

is as great in the endeavors of peace as in war, in the development of the individual as in the progress of the race. Nowhere does it apply with greater cogency than in the spiritual realm. Zeal without knowledge becomes riotous and destructive. Fortified by knowledge, it accomplishes great results.

With a view of ascertaining the most effective technique for the instruction of prospective converts, the writer made a survey of the methods used by nine of the most successful convert-makers in America. The detailed description of the method employed by each priest is presented in a recent symposium, *The White Harvest,*[1] which for the first time makes available within the covers of a single volume the ripe fruits of the rich experience of the outstanding workers in this field. Already it is finding its place in a great number of the seminaries of the country where it will give the future priest an entirely new insight into the convert problem, and will cause him to regard the winning of converts as an integral part of the daily routine of the priestly ministry, instead of an occasional and infrequent activity.

In order to bring the results of this unique coöperative investigation to the widest possible audience, the writer is privileged through the courtesy of the publishers to present in a series of two articles a few of the high-lights of this study to the readers of the REVIEW. A previous series discussed some of the most effective means of reaching non-Catholics to interest them in a study of the Catholic faith. This series will treat of the technique of instruction after they are enrolled in the course. The treatment will not be confined to a discussion of technical methods of instruction merely, but will cover the broader technique of the tactful handling of inquiries in such a way as to win them to a firm acceptance of the Catholic faith.

The technique which is here presented as a result of weaving the salient elements of each system into an organized method, is admittedly only tentative and suggestive. Every worker

[1] *The White Harvest,* A Symposium on Methods of Convert Making, edited by Rev. John A. O'Brien, Ph.D., with a preface by Rt. Rev. Francis C. Kelley, D.D. Contributions by Rev. Bertrand L. Conway, C.S.P., Rev. Hugh L. McMenamin, Rev. Martin J. Scott, S.J., Rev. C. E. Dowd, Rev Joseph F. Eckert, S.V.D., Rev. Edward J. Mannix, S.T.L., Rev. John Duffy, Rev. Henry E. O'Keeffe, C.S.P., David Goldstein, Rt. Rev. John F. Noll, D.D. Longmans, Green & Company, publishers, 1927.

may adapt it to the particular conditions of his community, and the peculiar needs of his prospective converts. It is felt, however, that every device suggested has already demonstrated its practical usefulness, and with intelligent application to the distinctive individual needs of any parochial field will bring greatly enhanced results. It is thought also, that the method suggested as the result of a nation-wide survey of the field for almost three years, embodies practically all the important means utilized in convert-work in America to-day.

### Preliminary Interview.

Before commencing the systematic course of instruction, it has been found advisable to arrange a preliminary conference with each prospective convert. At this initial visit the pastor can secure an insight into the religious needs of the applicant, and the motives or circumstances which have brought him to investigate the Catholic faith. It is well to allow the applicant to talk freely, telling as much as he deems necessary about his previous religious training or lack of it and the attitude of his parents or family toward the Church.

Frequently it will be found that friendship for a Catholic, or association with Catholics, has been the chief factor in interesting the prospective convert in the Church. Here the sagacious counsel of Father H. L. McMenamin, pastor of the Cathedral at Denver, is pertinent. Don't be concerned, he points out, if the original motive bringing an applicant to a class of instruction is friendship or love for a Catholic person rather than an intellectual interest in the philosophy or dogmas of the Church. Welcome him wholeheartedly. For, as he progresses in his study of the faith, he will come to see the truth of the Church's teachings and the beauty of her devotions and will be eager to embrace the faith because of its appeal to his reason on account of the intrinsic cogency of its credentials, and not merely because of his friendship for a member of that faith. This gradual transition from a natural motive to a supernatural one is an almost inevitable occurrence as the inexorable logic of the Church's credentials and the historical evidence of her divine origin break in for the first time upon the mind of the honest inquirer. Grace, of course, plays its salient rôle. But Divine Providence always supplies sufficient grace to the conscientious searcher for the truth.

The case is cited of a pastor who always looked with suspicion upon the earnestness of a person who came for instructions if he or she were keeping company with a Catholic. He would solemnly warn the individual that he should not undertake the investigation because of any human friendship but solely for a supernatural motive. The result was that very many did not return. He seriously impaired his effectiveness by an attitude of mistaken orthodoxy. There is no valid reason why a person might not properly begin his investigation of the Catholic Church because of his friendship for one of its adherents. All that might properly be said at the end of the course would be that a person in embracing the faith should do so primarily because he is convinced of its truth and not merely to please a friend. Even the latter factor, however, might well be present as a concomitant motive, auxiliary to the primary and fundamental consideration, namely, the intellectual conviction of the truth of the Church's teachings.

By encouraging the applicant to talk freely about his religious background, the priest will discover how far back he must go to lay the necessary foundations for the superstructure of the Catholic faith. In this initial visit he has a unique opportunity to find common ground with his inquirer, preparing him for the systematic instruction course by grasping the unraveled threads of the individual's religious experience and delicately intertwining them around the fundamentals of the Catholic faith.

He has a splendid opportunity to provide him with the type of literature that will meet the peculiar needs of each applicant. Though the priest may later give his instructions to all the inquirers assembled in a class, the preliminary conference enables him to ascertain the educational attainments of each and to supply each with a book that will be reasonably adapted both to the religious needs and the educational advancement of the individual. Thus a distinguished scholar relates that when, as a prospective convert, he applied for instruction, he was given in routine fashion a penny catechism and told by the pastor to return when he had mastered its profundities—a joke which he rightly complains is "wearing a little stale". Instead of doling out the same book indiscriminately to all applicants, regardless of their differences in educational attainment, the pre-

liminary conference enables the pastor to size up the needs of each individual and provide for them intelligently.

It is a tactical mistake for the priest to monopolize the conversation at this first visit, or even to do the bulk of the talking. If he will but play the rôle of a sympathetic listener, entering into the crotchets of the speaker, the applicant will usually respond by unbosoming his religious experience and needs, enabling the priest to get a much firmer grip on the case. Indeed, the experience of many successful convert-makers indicates the wisdom of allowing the applicant to discuss not only his religious background, but to tell as much about himself as he wishes, namely, his schooling, his employment, his associations, and his plans for the future. All these openings may be made to serve as additional points of contact, and to enlarge the area of common interests and mutual understanding. The experience of all workers in this field testifies that inquirers are not mere logic machines, but are endowed with a heart as well. Wise indeed is the priest who at this preliminary conference, by his kind and sympathetic treatment, wins the esteem, confidence and friendship of the inquirer. His task is already more than half accomplished.

### Kindness and Affability in Dealing with Prospective Converts.

Not only during the preliminary interview, but throughout the entire course of instruction, the priest must maintain an attitude of kindness and affability toward his prospective converts. Harsh, rancorous criticism of Protestants, condemning all of them with one fell blow as formal heretics, will do more harm than good. It is not particularly encouraging for a prospective convert to be informed that his father and mother, sisters and brothers, have passports and are headed straight for the infernal regions. True, their errors must be pointed out in the proper place, but it can be done in an objective manner and in a spirit of charity. Cognizance can be taken too of the fact that countless numbers of them are not formal heretics, but honest and sincere in their belief, and hence are included in the soul of the Church.

A case came to the knowledge of the writer recently where a non-Catholic as a result of attending Mass for several Sundays

with a Catholic friend decided to take instructions. On the following Sunday a visiting priest, in the course of his sermon, suddenly launched into a vitriolic denunciation of all Protestants, styling them as "more ignorant about God than the uncivilized natives of the Fiji Islands". It was sufficient to kill the budding interest in the Catholic religion for the prospective convert. "Since that is the light," she said, "in which Catholics regard us, I have lost interest in studying more of the views of the Catholic Church." Perhaps her reaction was not rigorously logical, but it was quite human and understandable and not untypical.

In common with all the workers in this field, the writer would emphasize the indispensable necessity of kindness, tact and sympathy in dealing with prospective converts. These are the qualities they perceive most clearly, and to which they respond with generous alacrity. If these qualities are lacking, no amount of theological brilliance or Scriptural lore can adequately replace them. Here as in other places in the priestly ministry an ounce of kindness will win a larger number of the "other sheep" than a ton of rancorous criticism.

### Regular Time and Place.

The careful observance of a fixed time and place for the class of instruction has been found helpful in maintaining that regularity of attendance which is so essential for a thorough mastery of the subject matter. Frequent changes in the time of meeting, with the accompanying forgetfulness of some members, are apt to induce irregularity in attendance and weaken the morale of the class. Thus Father A. B. C. Dunne, of Eau Claire and Father H. L. McMenamin, of the Denver Cathedral, have fixed evenings for instruction. They are observed throughout the year. The arrangement, like the time schedule for trains, has the advantage which results from long-established custom of becoming known to practically everyone in the community.

As Father C. E. Dowd, who is continuing the magnificent convert-work of Father Dunne at Eau Claire, points out, it is well to have a list containing the names, addresses, and telephone numbers of all the members of the class. In case something should occur to render it impossible for the priest to meet his class, it is then easy to notify the members, thus saving them

from the disappointment of coming to the rectory and finding no class. If this should occur several times it is apt to disturb seriously the regularity of class attendance. The care taken to give notice beforehand of the cancellation of a meeting emphasizes the seriousness of the work, and obligates the members in turn to inform the priest of any prospective absence. Where the importance of regular attendance was stressed in this manner, a priest tells of receiving a telegram from a member who found it impossible to make an expected train connexion to be present at the class, and who did not wish to allow his absence to go unexplained.

The calling of the roll at each meeting has also been found to help steady the attendance, and to afford the priest a record of any meeting missed by a member and the lesson which consequently must be made up. A chart containing the names, the dates of all the meetings, and the subject matter explained at each meeting, will prove convenient for the recording of the above data.

### Starting the Instruction Class.

The first meeting of the group is apt to be the crucial one. If the instructor succeeds in gaining the implicit confidence of the class, making them feel comfortable and at ease, winning their friendship by the kindly sympathy of his treatment, he is already on the highroad to success. Considerable interest has been expressed by students of the question as to the subject matter for the initial meeting. The following is the substance of the principal observations made by a very successful convert-maker at the first meeting and is typical of the view-point expressed by the others with whom the writer canvassed this phase of the question.

> It is a pleasure to welcome all of you, my friends, to this class of instruction, and to explain to you the teachings of the Catholic faith. The investigation of religious truth is the most important and the most imperative duty of every man and woman. The pursuit of wealth, of fame, of political power, of social honors, though legitimate within reasonable limits, pales into insignificance in comparison with that which is of infinitely greater conse-

quence—the quest for religious truth and the means of salvation. It is worthy, therefore, of all the time and study which you will devote to it, and will bring you greater dividends than those resulting from any similar investment of time and labor. It will be to your advantage to attend the classes with regularity and punctuality, so that there will be no necessity of repeating any explanation for the benefit of those who come later, thus penalizing the others for their promptness.

I want to assure all of you that I have no interest in the matter except to present clearly the truths of the Catholic faith. It is a pleasure to have the opportunity of explaining them, especially in view of the frequency with which they are misrepresented to the general public. It is a labor of love for me. No pecuniary charge is made, and nothing is accepted in return for the instructions.

Moreover, I shall endeavor to present the credentials of the Catholic faith objectively and impartially. I have no animus or ill will toward any religion, and nothing will be said consciously to offend the sensibilities of any of the members. Though there will be many places where I shall differ with other religious faiths it will always be on impersonal grounds and this involves no personal ill will. We can differ with those of other faiths and still be the best of friends. In fact I am proud to say that I enjoy the friendship and esteem of great numbers of non-Catholics. I shall make no effort to alienate you from the affection and esteem of your non-Catholic friends. Nor shall I suggest any lessening of your attachment to them.

Furthermore, I shall not embarrass any member by soliciting him to embrace the Catholic religion. I shall explain it, but leave to each individual to decide for himself concerning its truth or falsity, to accept or reject it. If the religion appeals to the reason of a member as the divinely established faith, and as offering invaluable aids to salvation, I shall, of course, be very happy to receive him into the fold. But if, on the other hand, it should not so appeal, we shall be just as good friends as ever. I want you to feel at ease and at home, therefore, and to know that it is a pleasure for me to explain the Catholic

faith to you without placing you under any obligation to to embrace it.

### CARDINAL GIBBONS'S COUNSEL.

The following counsel which the late Cardinal Gibbons was accustomed to give to a prospective convert has an ingratiating kindliness, and a ring of such obvious sincerity and an unction of deep human sympathy, that render it a masterpiece of its kind and a model after which every convert-maker might well pattern his initial talk to his class of inquirers.

> Perhaps this is the first time in your life, my dear friend, in which the doctrines of the Catholic Church are expounded to you by one of her own sons. You have, no doubt, heard and read many things regarding our Church; but has not your information come from teachers justly liable to suspicion? You asked for bread, and they gave you a stone. You asked for fish, and they reached you a serpent. Instead of the bread of truth, they extended to you the serpent of falsehood. Hence, without intending to be unjust, is not your mind biased against us because you listened to false witnesses? This, at least, is the case with thousands of my countrymen whom I have met in the brief course of my missionary career. The Catholic Church is persistently misrepresented by the most powerful vehicles of information.
>
> Consider what you lose and what you gain in embracing the Catholic religion. Your loss is nothing in comparison with your gain. You do not surrender your manhood or your dignity or independence or reasoning powers. You give up none of those revealed truths which you may possess already. The only restraint imposed upon you is the restraint of the Gospel, and to this you will not reasonably object.
>
> You gain everything that is worth having. You acquire a full and connected knowledge of God's revelation. You get possession of the whole truth as it is in Jesus. You no longer see it in fragments, but reflected before you in all its beauty, as in a polished mirror. While others are outside criticizing the architecture of the temple, you

are inside worshiping the divine Architect and saying devoutly with the Psalmist: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth." While others from without find in the stained-glass windows only blurred and confused figures without symmetry or attraction or meaning, you from within, are gazing with silent rapture on God's glorified saints, with their outlines clearly defined on the windows, and all illuminated with the sunlight of heaven. Your knowledge of the truth is not only complete and harmonious, but it becomes fixed and steady. You exchange opinion for certainty. You are no longer "tossed about by every wind of doctrine," but you are firmly grounded on the rock of truth. Then you enjoy that profound peace which springs from the conscious possession of the truth.

In coming to the Church, you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you, but it is just the same as your forefathers left it three hundred years ago. In coming back to the Church, you worship where your fathers worshiped before you, you kneel before the altar at which they knelt, you receive the Sacraments which they received, and respect the authority of the clergy whom they venerated. You come back like the Prodigal Son to the home of your father and mother. The garment of joy is placed upon you, the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. One hearty embrace of your tender Mother will compensate you for all the sacrifices you may have made, and you will exclaim with the penitent Augustine: "Too late have I known thee, O Beauty, ever ancient and ever new, too late have I loved thee."

Remember that nothing is so essential as the salvation of your immortal soul, "for what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul."[2] Let not, therefore, the fear of offending friends and relatives, the

[2] Matt. 16:26.

persecution of men, the loss of earthly possessions, nor any other temporal calamity, deter you from investigating and embracing the true religion. "For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory."[3] May God give you light to see the truth, and, having seen it, may He give you courage and strength to follow it!

### Emphasize Necessity of Prayer.

After the introductory observations are completed and the members of the class are thus rendered conscious of the disinterestedness of the instructor's services, and feel at ease in the knowledge that they are not requested to make any promise about embracing the religion, many experienced convert-makers proceed immediately to emphasize the helpfulness and necessity of prayer to God for guidance and direction. By pointing out that faith is a supernatural gift of God, and is to be attained not merely by the use of the natural reason in investigating the credentials to be submitted, but also by appealing to God to enlighten the intellect to see the truth and to confer grace and strength upon the will to follow it, a more receptive and favorable attitude of mind to prosecute the inquiry is begotten. Oftentimes Newman, while struggling for the light, sought relief from the noise of polemics and the bewilderment of dialectics in prayerful supplication to the Divine Mind for guidance, adopting as his own the famous motto of St. Ambrose: *Non in dialectica complacuit Deo salvum facere populum suum.* If the inquirer undertakes to sit in judgment upon the truths revealed by God and to measure the wisdom of the Divine Mind by his own puny intellect, he will find that his arrogance and intellectual pride constitute a formidable obstacle to the entrance into his soul of the spirit of supernatural faith. This latter requires a ready docility to the stirrings of divine grace, and a humble bowing of the human intellect before the divine light. Humility and a daily recourse to prayer for heavenly guidance prepare the mind of the earnest inquirer for the understanding of the cogency of the credentials of supernatural revelation, and for the movement of the will, as well as for the arousal of that *pia credulitas*

[3] II. Cor. 4:17.

which Newman describes with such penetration as a necessary antecedent to the eliciting of an act of supernatural faith.

This emphasis upon the salient rôle of prayer in the quest for religious truth is followed by an explanation of the more common prayers in the Catholic religion—the Lord's Prayer, the Sign of the Cross, Hail Mary, Apostles' Creed, Confiteor, Acts of Faith, Hope, Charity, and Contrition, and Grace Before and After Meals. As these represent the fundamental prayers in most common use in historical Christianity it would seem not unreasonable to suggest the gradual memorization of them—a new one for each class until all are learned. It is a wholesome practice to end each class by suggesting that all kneel and recite together one of the prayers.

Priests have frequently observed that this practice, alien to many who learn to kneel and fold their hands in prayer for the first time, begets an attitude of trustfulness in God, and a spirit of devotion to Him, that serves as a salutary supplement to the academic work of instruction and brings the heart and the will into the hungering quest for God and His Church. It is apt to arouse in the breast of the earnest inquirer the beginning of that indispensable spark of personal piety which gradually grows until it shoots its vivifying influence through his whole spiritual life, stimulating him to persevere with increasing zeal in his search for the truth. Fortunate indeed is the priest who in addition to guiding his inquirers safely through the winding labyrinth of intellectual data, succeeds in kindling in the members of his class a spirit of devotion and fervor in their prayers. No amount of mere information which leaves the subject unmoved and cold can form an adequate substitute for it.

It is a sound psychological principle that one learns best to do a thing by *doing it*. So one learns to pray by praying. After the nature and necessity of prayer have been thoroughly explained, it will be advisable to encourage the practice of having the members say their morning and evening prayers, and other special prayers for God's guidance in their particular mission. Likewise the custom of ending every meeting with prayer, said as fervently as possible, by all the members will be found to bring rich returns.

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## THE PERMANENT ELEMENT IN CHURCH MUSIC.

THE permanent element in the true music of the Catholic Church is what is commonly known as Plain Song, a musical notation and inflection which has been used from time immemorial in our services and which has a clear right along with the Liturgy. It is the simple recitative or more elaborate cantus and cadence of collects, versicles and responses. The part of the priest is always the same. That is the permanent part of our musical worship; as old as the faith of the Church and her sacramental rights. The variable part is in the hymns, parts of the Mass, Vespers, etc., and here the spirit of the age would find ample room for movement and expansion, remaining meanwhile in accord with the Liturgy and with the special directions for special feasts and seasons. With these two woven together devoutly and appropriately, we have a church music recognized and known everywhere as our own, one sufficient for the needs of the devout, one in which should be heard the earnest voices of the past, blended with the inspirations of this present day of the world.

That these things are worthy of the attention of those highest in authority in the Church, there can be no doubt. To try and set the music of the Church on its old and lawful basis is a task which many of our prelates have undertaken. To reestablish the ancient uses, to draw the lines of holy tradition, leaving us free within them, to set forth by authority the old Plain Song as the approved mode of rendering the sublime services of our Church, is a noble work and useful for these chaotic times and this stiff-necked generation. And it is no new or strange thing, nor beyond the province of legislation, as has been proved by the Encyclical of Pius X.

This then is our ideal of the music of the Church—that it should be a grave, earnest and melodious service in honor of Almighty God, wherein worship should be given in hymn tones and songs as old as the dogmas of the Church and the institutions of religion. This would give strength and dignity to this part of church services, and repress vulgarity and commonplace. It would stamp the whole act as Catholic and churchly and distinct from anything elsewhere heard except in the precincts of a Catholic church. The frightful performances that

we hear in our churches have so disgusted the hearers as to lead to a very detestation of services in which singing is required. Notice the small attendance at High Mass in our churches on Sunday.

Only two reasons can be given for talking about church music in these days: the desire to express indignation at the evils under which we suffer, or to wish to muse of a happiness which we shall never see. There is too much against us. We must be content to dream; it were idle to hope for a change in our day. The suggestions which have been made will be received with hesitation. Be it so. Little can be done except in individual instances. The Motu Proprio of Pius X on Church Music has celebrated its silver jubilee. Over twenty-five years have elapsed since this saintly pontiff raised his voice in favor of a reform in church music, and we are about as far from reform in this country as we ever were. Where does the fault lie? The spirit of obedience due the head of the Church is sadly wanting in this particular matter, and yet there is no part of ecclesiastical economy which has been the cause of so much scandal as the practice of our church choirs and organists in bringing to our services types of music that would not be tolerated in any non-Catholic church.

We dream of a music belonging to our own Church in harmony with her rank and state as the one only true Church of God. We dream of a grave, earnest, churchly teaching through the art of music as brought to bear upon the spiritual life of our people. We dream of a music that will be in harmony with our liturgical teachings, that will aid and strengthen the priest in his efforts for the salvation of souls. We dream of a true ecclesiastical music, to the exclusion of all else in the House of God and of the ignominious banishment of whatsoever pertains to the drawing-room, the theatre, the opera and the amusements and diversions of social life. We dream of the day when we shall hear church music in the church, music written for the services of the church of God, and baptized as it were by devout hearts and reverent worshipers.

To enable a feeling of the presence of God to be more readily acquired we need more and better church music. The kind of music that we hear in many of our churches, no doubt keeps not a few people from attending High Mass and other services

at which singing is required. There is a limit to endurance, and people are crying for relief from the loud shrieks, yells, longed delayed "Amens", and thunderous roarings, all of which form such a large part of our church music today. Most of our so-called masses, motets, etc. have pathetically few claims to literary, musical or service value. One would naturally apply such adjectives as "insipid," "catchy," or in the case of the majority of them, frankly "jazzy". A noted authority on church music expresses himself thus: "It is not reasonable to expect that music which is born in an atmosphere of commercialism, and written by men and women who have such scant claim to ability of any sort, could possibly supply that very necessary atmosphere of devotional uplift that one looks for in the musical part of church services. And it is increasingly evident that, not only our choirs, but also our congregations, are becoming sensitive to this fact. I am sure too, that our pastors have long been conscious of a barrenness and ineffectiveness in much of the church music in the present-day choir repertoires. To make matters worse, many churches have gone through and are now going through a hectic period of trying to put on music that will 'draw'. I received a letter from a good friend of mine the other day, and in it he said: 'The sooner our people wake up to the fact that we should come to church to worship, and not to be entertained, the sooner will they be able to command the attention and respect of the young people they are trying so hard to reach. We cannot and should not attempt to compete with other forms of entertainment.' That seems like a searching arraignment and a difficult ideal to reach, but I wonder if he may not be right after all."

Music containing the inherent elements of worship will always make its direct appeal and there are traces of this desideratum in all ages, whether it be in Plain Song, such as the "Missa de Angelis" or the beautiful Gregorian "Pange Lingua", the dignified Tallis and Farris and Farrant, the smooth-flowing Palestrina or Byrd, or to come to more modern works, right down to Ferrata, Klein, Terry and Montani, etc. Whatever may be said, there is no scarcity of old or new music that meets the requirements of the liturgy; indeed, the real choirmaster's most common lament is that he cannot find time to teach or rehearse a tithe of what he would wish.

The Church has her own music, a music set apart by reverent tradition for the use of the sanctuary. It is unlike the music of the world; it was old when that music first came to flower. Who composed it, nobody knows, though there are legends that some of the consecrated melodies were breathed into the ears of saints by the angels. It is the music of contemplation, of prayer. They who composed it had no thought of fame; though, judged as art, their melodies are unequaled in their sphere by the music of the great composers. It was in the music of the Church, the traditional Plain Chant, that Palestrina found his inspiration; the great John Sebastian Bach was steeped in it, and Mozart once declared that he would forego all that he had done to be accounted the writer of the melodies of the Preface and the Pater Noster.

Plain Chant by its very nature is out of place everywhere but within the confines of God's temple. Many choirmasters realize this; yet when it comes to the question of introducing it into our churches, they refuse, and relegate it to the convent and monastery chapels. It is good enough for nuns and monks, they say, but for our Catholic laity we must have something more up-to-date. And why? Are not the services in our churches just as holy, just as solemn, as the services in the monastic chapels? Should not our Catholic laity be edified by the sublime strains of the Chant in the same way as they edify the religious in their chapels? Should not the spirit of the world be as far removed from our churches as it is from the chapels of nuns and monks? Of all the styles of music, Gregorian Chant is best calculated to help man forget the world by raising his mind to higher and holier things. It is and should be of a different style from the music that man hears in his everyday life. It is the only music that finds its place in church and nowhere else.

To what extreme inconsistency and absurdity does not the substituting of our ultra-modern music lead in the celebration of our services. It is well known that the Kyrie is ordered to be sung nine times in honor of the Holy Trinity. Modern composers utterly disregard the mystical symbolism of the number, and multiply the supplications to an indefinite repetition, merely to suit their notes. Again, the priest intones the Gloria after the old traditions, while the choir takes it up in a

totally different manner. The Credo, so far from being a distinct profession of faith as ordered, is a mass of unintelligible sound; and at the Sanctus, when the priest invites the people to join with angels and archangels, in one voice, in singing the Trisagion, a perfect babel of voices usually breaks forth and the Ter Sanctus is utterly lost in a confusion of Hosannas, Benedictuses, and broken sentences all going together in glorious confusion, which scarcely ceases in time to enable the distracted worshiper a moment's repose to adore at the Elevation. After a short pause, the din recommences and this generally lasts until a thundering Agnus Dei begins. Whether it is in a spirit of pure contradiction that modern composers have usually imparted to this supplication for peace the character of a great row, it is impossible to say, but such is decidedly the case. Some of these compositions would be admirably adapted for a chorus of revellers shouting for wine outside a tavern, and if the words, "Wine, give us more wine," were substituted for "Dona nobis pacem," we should have a demand in perfect accordance with the sound with which it is accompanied.

There are undoubted difficulties in the way of any attempt to restore in the church the full Gregorian service. But there are many priests who would be glad of the opportunity to restore such music to the use of the church. They find no unconquerable hardships in the way of accomplishing all that the Encyclical of Pius X requires, and have in several cases made notable progress in the years that have elapsed since the rule has been in force. Many of our people in these later years have learned to love the Chant. And there is no reason why, if given proper attention and begun in the schools, it should not become as dear to the people of the next generation as the very ceremonies at the altar.

As the Chant has been preserved to the present day in its integrity, it is a unique and precious heritage which furnishes the strongest evidence of the divine origin of a faith that had triumphed over all obstacles. To the devout Catholic, and especially priest and musician, the Chant has a sanction which transcends even its esthetic and historic value, and all may reverence it as a direct creation and a token of a mode of thought which, as at no epoch since, conceived prayer and praise as a Christian's most urgent duty and as an infallible

means of gaining the favor and assistance of God. Every lover of church music will find a new pleasure and uplift in listening to its noble strains. He must however listen sympathetically, expelling from his mind all comparison with the modern styles of music to which he is accustomed, holding in clear view its historic and liturgic function. To one who so attunes his mind to its peculiar spirit and purport, Gregorian Chant will seem worthy of the exalted place which it holds in the worship and the love of the most august ecclesiastical institution in the history of the world, the Catholic Church. Gregorian Chant appeals just as strongly to a person with no musical education as to the greatest artist, for it comes from God. It appeals to all that is finest in us. It brings into the heart the spirit of prayer, the prime object of all religious music worthy of the name.

Gregorian Chant is prayer, and therefore in its execution it should take on the spirit of prayer. We sing in the Preface: "With the angels and archangels, with the thrones and dominations, and with all the troop of the heavenly army, we sing a hymn to Thy glory." Is our prayer of a dull and heavy type? On the contrary, prayer is a speaking to a loving Father with a consciousness that the supplication will not be in vain. Plain Chant therefore serves in the first place to glorify God. It should possess those characteristics that awaken devotion and promote edification. By means of the Chant, the Christian spirit of prayer reveals itself in such convincing manner that the heart, glowing with the love of God, finds in its sublime melodies the expression of its feelings when the spoken word no longer suffices. Hence there is but one correct mode of rendering Gregorian Chant, namely, in the same manner in which we would naturally supplicate God. When rendered correctly it raises the heart and mind to higher things. I can imagine no nobler inspiration or more fertile opportunity for a competent and devout Catholic musician than the inspiration and the opportunity which he should find in the popular spread of Gregorian Chant. When there rise up from the crowded nave the bold and strong unisons of a Kyriale Mass, what a *canto fermo* he will have. The organ and the skilled singers can be provided by our composers with riches of counterpoint and harmony to which there is no limit, sometimes in alterna-

tion with, sometimes in reënforcement of, the unison of the faithful. The variety of Plain Chant masses, not one of which is very difficult to learn, will enable the next generation of Catholics to find Sunday mornings far less monotonous from a musical standpoint than their present Sunday mornings, when the same harmonized music is used over and over again.

Plain Chant is without a rival in the department of sacred music. It occupies the highest place in the theory of church music. It is a form of solemn yet melodious recitation which imparts dignity to the words of which it is the vehicle, or as we should rather say, gives effect to the dignity which essentially belongs to them. In a certain sense it is true that these words are, like all things intrinsically beautiful, "when unadorned, adorned the most". There is in Plain Chant a character of reverence peculiar to itself. It seems to retire in the presence of the words, as if unworthy to embellish them. There are certain portions of the Mass accordingly which never must, and as we believe, never will, be torn from its reverential embrace. The idea, for instance, of tampering with the chant of the Prefaces or the Pater Noster, is one which must strike every ecclesiastically-minded person as little less than sacrilegious. The same observation applies to the precatory and didactic portions of the Mass, and with hardly less propriety to the Proper of the Mass. It has an indefeasible right to be regarded in an especial manner as the song of the Church.

The enthusiastic appreciation of pure liturgical music manifested by those who attend the services in churches where the Chant forms the integral part of the music of these services, should encourage all lovers of true church music in their efforts to bring the Chant back to its proper place in the economy of the Church. Our people prefer true church music, once they have learned its significance, and heard it properly rendered. But, as a matter of fact, the introduction of pure liturgical music lies not so much with the people as with the pastor and the choirmaster. Our Catholic people are ready to comply with regulations that the pastor lays down as the only correct ones, especialy if these regulations emanate from the supreme power of the Church. Where the pastor and choirmaster are indifferent, the case seems almost hopeless, as the Holy Father himself says: "Neither prayer nor admonitions, severe and

repeated orders, nor threats of ecclesiastical penalties suffice to effect any change."

Every Catholic realizes that the Church is a house of prayer, but at High Mass on Sundays he has been so accustomed to the prevalent abuses that he is inclined to go to this service expecting to be entertained, at least to a large extent, and instead of praying, he listens, turning his attention from the altar to the choir. Deep down in his heart he does not wish to do this, but human nature succumbs to the efforts of the choir to draw all attention to itself. The Church in her use of music, as in all else, pursues her single aim and idea, namely, that of bringing her children nearer to God. We who frequent her solemn services with that ideal in mind, have no difficulty in understanding her musical language when couched in a purely liturgical form, for then it affords us, instead of mere gratification of the sense, the purest and most intense spiritual joy.

The Chant forms a wide field for interesting study on the part of the priests, organists and choirmasters. By such study it will be estimated as it deserves. Priests and choirmasters will acquire a deeper and a more reasonable appreciation of this treasure of antiquity, and be solicitous for its introduction into their churches. Priests no doubt will find objections to it on the part of some organists and choirmasters and the members of their congregations. Is the approval of the congregation or of the organist sought by the priest in other liturgical matters? Do priests conduct the ceremonies of the Church to please the tastes of the people? Gregorian Chant is wedded to the Liturgy, and therefore its introduction into the church should not be, and cannot be made dependent on the tastes or wishes of any one. After hearing the old melodies of the Chant, with their peculiar tonality and severe harmonies, sung by a choir trained along Gregorian lines, one feels a fascination which is exactly suited to serve religious ends. Florid music then begins to offend the ear when heard in the church, and its unfitness there is impressed upon us. Every priest who has the decency of Catholic worship at heart will esteem the Chant as he does the Liturgy, and be just as solicitous as to its proper performance.

Although the Church tolerates other forms of music for her services, yet amid all the influx of modern ideas she still

acknowledges the Gregorian Chant as the basis of all church music worthy of the name, as the most ancient, prominent and effective agency which music can supply for the devout rendering of the praises of God, and especially of the larger portions of her offices of worship. Gregorian Chant is the Church's own special property, inherited from ages past, and by her to be reverently used, and then transmitted to the future. It would seem natural that, in very early times, when music was in its infancy, if man felt disposed to add its voice to the expression of their words, they would employ but few commonplace tones or sounds, and adapt these to their words naturally, and with great simplicity. This would bring out the full meaning of the words, and not at all resemble the artificial manner which we in our age of high musical culture incline to adopt. This then, in point of fact, would constitute the strict Chant, in its plain, elementary and unadorned shape. And it is evident that a wide field of inquiry is here thrown open, in which we might attempt to trace the pedigree and the distant birth-time of this primitive music, if time and space allowed.

It is to be hoped that the time is not far distant when this jewel of Holy Church will again have its proper setting, and that the strains of its solemn music will be heard in every church in this fair land. Its place has been usurped in many churches by modern music, whose proper domain is the theatre and the concert hall. In such churches the congregations are truly entertained, but the holy services become secondary, and the congregation instead of being edified and spiritually strengthened, leave the church with but one thought, namely, how entrancingly the members of the choir sang their parts. Let priests and choirmasters hearken to those appealing words of Pius X, whose burning zeal for God's Church is exemplified in the encyclicals that came from his pen: "We cherish the hope that all will second us in the desired restoration of the traditional Chant, with that alacrity of will which springs from an intimate persuasion of having to do so, on grounds duly weighed, clear, evident and beyond question."

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## THE ARCHBISHOP'S POCKET-BOOK.

### ECONOMY AND DIGNITY.

ALTHOUGH the affairs of the diocese were in a comparatively prosperous condition, the new Ordinary found it advisable to maintain a certain degree of economy not hitherto deemed necessary by the administration of the cathedral. One reason for this deviation lay in the Archbishop's desire to carry out the project of his predecessor to build a new seminary adequate for the growing needs of the candidates for the priesthood. This would require ampler funds than had been foreseen, owing to the recent rise in the cost of both material and labor. The traditional policy of not pressing unduly upon the faithful by appeals for money from the altar, was to be maintained.

Father Martin, the Vicar-General, was thoroughly in favor of the measures proposed for reducing the home expenses and for keeping the suspicion of clerical avarice out of the sanctuary, although this attitude stirred criticism among not a few priests who pleaded the necessity of building suitable parish accommodations. They had a thought also of the rainy days of old age and infirmity when their income might be reduced on account of their inability to labor in the *cura animarum*.

To Tom Burns the Archbishop's conduct was somewhat of a puzzle. On the one hand he heard repeated admonitions to "save coal", "turn off the light", "do not waste the water, we pay tax for every gallon", uttered by the econome who was evidently instructed by the voice from the throne. While it suited his purpose to favor economy that was likely to maintain the dignity of the official pocket-book, he found it in flat contradiction with the undiminished archiepiscopal lavishness in behalf of local charities that came to the prelate's notice; for the Irish keeper of finances was directed with insistent minuteness to follow up and provide for numerous beggars who kept waiting upon the generosity of his superior.

In connexion with the above mentioned habit of economizing, it had been noticed that His Grace was fond of a walk. In bad weather he would button his coat up to the chin, take his cane or umbrella, and quietly saunter out into the street. Being still somewhat of a stranger in the district, and not a par-

ticularly remarkable figure, he generally avoided notice from those whom he met. Persons who knew him more intimately were aware however that little or nothing escaped his observation; for he was a keen student of men and things.

Tom Burns would have liked to accompany his new chief as a cicerone if the latter had intimated that he wanted anyone to share his outings. The fact that the coachman, Patrick, who had formerly directed the archiepiscopal excursions from his temporary height, now seemed to find but little use for his gubernatorial function, did not escape the notice of our head sexton. It indicated a waste of power and of oats which affected the archiepiscopal pocket-book, and thus came under his legitimate attention. Moreover he had no regard for a menial who, despite his patrician name, was only Scotch-Irish. Still there was nothing to be done at the moment, for interference with Patrick would have aroused Lizzie, the kitchen-maid who had some partiality for our stableman, and whose inflammatory tongue was apt to burn a hole through skin thicker than Tom's if he were to arouse her ire.

Yet the practical question that remained a mystery, not of faith, was: Why should the archiepiscopal equipage, which had hitherto been looked upon as an integral part of the cathedral outfit, be now utterly neglected? Tom had of course to discuss the matter with his subordinate, Denis O'Boylan.—Suddenly there loomed a solution.

The Archbishop, being an humble man, as his walks proved, had plainly adopted the apostolic method to which Father Martin, the Vicar-General, had repeatedly alluded, when referring to His Grace's foot tours as "per pedes Apostolorum". Tom's classical training was not complete, for he had left Ireland as a youth; but he knew the phrase was a Latin quotation, and that it had something in it about the Apostles. This made him venture on a translation for the benefit of his admiring friend.

"*Apostle o run* means that the Apostles walked," explained Tom. "It had to be fast because there was a good deal of country to be gone over. They were bishops, of course, but carriages were not in the fashion at the time. Even Saint Paul, who converted the genteel folk, walked, unless he had to sail by ship. Sometimes he swam, as you can read in the Bible which he wrote for the Romans and the Irish."

"But then, why did the old Archbishop, who must have known all about the Apostles, keep a carriage and make no bones about it?" asked Denis.

"Because, you omadhaun, there are different kinds of archbishops, just as there are different kinds of archangels—cherubs and seraphin and powers and dominations. An archbishop can be like the Archangel Raphael, who went with the young Toby as a simple fisherman, just as His Grace goes out afoot in the wet like a simple priest. You see them saints are different. Some of them never wash themselves or their clothes, to save time, because they know they will get dirty again anyhow, and in the end be buried in the mud. Then there are others mighty particular about their dress and looks, like the Salesman Saint down in the big parlor. He had a fine coach because he had often to ride with dukes who would not speak to him if he came to their door to see them about coming to Mass regularly and paying their dues."

Denis seemed satisfied that Tom's superior wisdom, as it came out of the pocket-book, must be right.

But it was all wrong, as appeared a few days later when His Grace called for the coachman.

"These horses of yours are no good," he said. "Can you sell them and buy another team? We do not want race horses, but those that you have at present are hardly fit for a milk-wagon, let alone for respectable people. The off-horse has, if I am not much mistaken, the glanders, which is likely to infect its partner if they eat out of the same trough. They are not of the proper breed or size. Your wheeler is not as high as the leader, as is quite noticeable.—Are you familiar with the good points of a harness horse?"

Now Patrick belonged to the class of jehus who let their horses trot along. They wash and feed them when they get home, and then throw a blanket over their backs for the night. The late Archbishop was not particular in such matters. But our new Ordinary belonged to a coaching club and was familiar with buying horses. He had in earlier days been pastor of a parish on the seacoast which, during the summer months, called for attendance at several mission stations. The smooth 'shore sand and the open roads, where driving was not merely a pleasure but an art, permitted the study of animals with blood

in them. The local competitive trials of speed encouraged comparison with the feats of the Saratoga track or Brighton, or the English Derby. Sociable meetings during vacations offered occasion for discussing details with missionaries who also used the saddle like Saul of Tarsus. Tom Burns was astonished at the revelation of equine science which His Grace displayed, for he himself was by no means ignorant of the fine points of a good horse. Said His Grace:

"Walking is a healthy exercise, and suits apostles as well as other beings less or more exalted. Even the Popes may walk; and in the days of St. Peter did so. But times have changed and make a carriage part of the proper outfit of an Archbishop in his diocese, when he has to exhibit the urbanities and dignity of his rank looked for by certain local officials of Church and State. On such occasions the dignitary must see to it that the external tokens of his rank and authority are not open to criticism or ridicule. Hence if we use an equipage it has to be like the pontifical appointments, generally without needless fault."

The chief sexton understood. He ventured to ask:

"Does Your Grace want the team to be changed?"

"Yes, by all means. I told Patrick that he must get rid of the present one. The horses are not only ill-matched, but there is a discharge of pus, I notice, from the nose of the one, and a tumor under the jaw, indicating serious trouble. Do you think Patrick is the man to purchase a horse?"

"I doubt it, Your Grace, if you let me say so."

"Why?"

"He knows all about driving; that is to say he can tell the difference between a horse's amble, pace, trot, canter or gallop, but—"

"Wait—evidently you yourself know something about horses."

"I have been used to horses since I was a lad of ten, and drove my uncle, who is a priest in Nebraska, when he was in Ireland. That's where I got to know the late Archbishop who brought me to America."

"Well, then, put your heads together, and get a pair of horses. We do not want racers but two well-matched, good-looking harness animals. Can you manage it?"

For the moment Tom was in a quandary. He did not like Patrick to continue in his job as driver, but could not say so. The Archbishop seeing him hesitate divined some obstacle and promptly inquired:

"You know it would be necessary for the coachman to know his team. A good horse recognizes the hand that holds the reins and that helps to manage it. By the way, let us also have respectable livery — dark uniforms with collar and shoulder straps of purple."

"Your Grace, Patrick is not Irish, and what he knows of horse-flesh is at second-hand. He is a good enough man but I think he could not be trusted to buy a good team such as Your Lordship wants."

"Patrick not Irish? Why, what do you mean?"

"His mother was from the north of Ireland but his father was Scotch, sir."

"Well, well, I am surprised. Scotchmen are not, as a rule, good judges of horses, true, if we may go by English law during the reign of Elizabeth which forbade the driving of horses by Scotchmen. We shall have to provide someone else if it can be done without offending Patrick's sensibilities. We must make sure of getting the proper span of horses and a capable driver."

And so it happened that His Grace himself went out to select the horses. By a fortunate accident he came at once upon a groom who sought a purchaser of a fine team of bays on behalf of an estate vacated by the recent death of its owner. The purchase included a good coach in keeping with the span, and the services of the groom as well. To Patrick it was easily made plain by Mr. Burns that the functions of horses and driver were desirable complements. When told however that provision would be made for his continued employment under the cathedral administration, it developed that our Scotch-Irish functionary, foreseeing his dismissal, had already secured another position, and was prepared to take Lizzie, the housemaid, with him as his better half.

The new arrangements made a considerable hole in the archiepiscopal pocket-book, but since the old method of continually feeding the animals on hay, with intermittent luxury of dry peas and bean straw, was to be discontinued as need-

lessly fattening, money would be saved in the end. The change was hastened shortly afterward by a fire which broke out in the stable, and serious disaster was prevented only by presence of mind on the part of the groom.

"How did you manage to get the animals into the yard when the straw inside the stable gate was blazing?"

"I put the harness on the horses' backs, and the habit of following you when you have them by the bridle for the moment overcame the fright; but you have to do it quickly before the animals get time to think."

The new groom permanently commanded Tom's respect from that time on as stable manager.

## Literary Modernism.

While Tom Burns saw little abatement of the anemia which perpetually clung to the charity of the archiepiscopal pocket-book, he had hopes that added resources for his patron's benefit might be derived from the financial success of the *Interdiocesan Handorgan*. This success was due to the enterprising schemes of Father McCabe, the literary, but no less practical, genius who seconded the efforts of the chief manager, and whose proddings were manifest in the increased circulation, as well as in the profits derived from some humorous originality introduced into the advertising department. All this had its due influence on the aged editor, whose wide experience gave solid value to his expression of Catholic opinion, but who hitherto had felt himself hampered by the diverging interests of advertising agents connected with the journal. These latter had been eliminated by the new administration which presupposed the editor as the leading influence through union of departments hitherto conducted under separate policies.

It was of course understood that the paper, while conducted by a Board, was practically the property of the Ordinary, through whom it had been originally established as a religious enterprise. He therefore had a title to the revenues accruing from its success. Tom knew this, and also that the surplus earnings above necessary expenses would eventually be placed with the keeper of the archiepiscopal purse.

But now rumors were being circulated to the effect that a weekly journal, recently established under the title of *Universal*

*Intelligencer,* threatened to make incursions upon the ascendancy of the *Handorgan.* It was a matter in which it behooved Tom to look for information, albeit under ordinary circumstances it was out of the habitual orbit of his investigations. He would have to consult Father McCabe, who was likely to know all about it. When the latter told him that there was to be a meeting of the Board at an early date, in which the subject would no doubt come up for discussion, our friend felt that he would get the information needed to safeguard his financial interests.

But Tom was a man who, when within reach of first-hand information, would wait on no substitute. Accordingly he found himself at the right moment engaged in repairing disorderly window-shades in the Vicar's bedroom adjoining the office where the Board of the *Handorgan* was to meet. Thus he could not avoid hearing what was going on in the next room, although he had no intention of eavesdropping. What he heard was this.

A Mr. Michael Igo, when still a young man, had immigrated from Canada, after graduating from a college where he had received the degree of bachelor of arts. Later he had been employed in the printing department of a publishing house as proofreader. Native talent, a pleasant exterior, had made him a general favorite with the firm. Subsequently it undertook to establish a semi-ethical journal with a view to improving its business outlook. This enterprise was placed under the direction of a highly cultured woman, wife of one of the proprietors of the house. The lady chose as her chief assistant and nominal editor young Mr. Igo. It should be mentioned here that to his academic training the latter added the prestige of being heralded as a prodigy by an admiring aunt, a religious in one of the local convents. She made it her business to secure for her nephew and his journal a certain number of advertising patrons, as well as canvassers.

"That accounts for the religious tone in some of the editorial articles," said one of the priests.

"There is also a strain of feminine preference or insistence on women's rights, probably due to the lady's control, of which mention has been made," added a second member. He thought that this might explain some things otherwise rather puzzling to the uninitiated in the policy of the new paper.

It was of course Father McCabe who was able to throw further needed light on the personnel of the enterprise. Nor was he very sparing in his comment. He had little confidence in the journal's permanent influence, seeing that the direction of it, whatever its accidental merits, lacked that maturity of manly and neutral judgment which comes with experience and is wholly independent of, if not obscured by, certain notes of scholastic refinement.

In the course of the discussion it appeared that young Mr. Igo had written a treatise in the form of a novelette. For a little while it seemed to gain favor in a certain fashionable circle because it pictured an attractive and virtuous young heroine in love with a married man under the apparently excusable plea that "she thought she needed him", all the more since the need seemed mutual, the man's wife being ill and out of her mind. Catholic writers did not of course approve of this sort of attraction, nor did young Igo succeed in his attempt to make a logical defence of it. He confused the issue of his advocacy by somewhat shallow generalities, in which he sought to extol female virtues in general and the literary progress of the new womanhood in particular.

While the discussion was going on, Father Bruskens, the old Dutch pastor, made his appearance. He was ushered into the office simultaneously with a well-known curate who enjoyed a reputation as the author of a popular Christmas calendar. Both men were received with cordial familiarity by the members of the Board.

"Did I hear you talking of the new womanhood, McCabe?" ejaculated Father Bruskens. "The Lord help us! What are we coming to?"

"Don't you believe in progress, Father? Why, this, our age, has at last come to recognize the superiority of what the world long ago, by a sort of prophetic instinct, called the 'better half'. Does not the Bible teach you how the Creator who made man out of the dust of the earth like all the other animals, bethought Himself when making Eve, and took her from Adam's rib? No wonder that men in general, like their first father, have been asleep when it came to the realization of woman's worth. It behooves you to wake up, Father, as we have. Come, and second a resolution of this honorable Board to elect a lady, an abbess, if convenient, as our next president."

"Don't be alarmed, Father Bruskens. McCabe is only chaffing. We are discussing the merits of the new journal, *Universal Intelligencer,* or rather its nominal editor."

"And who is he?"

"There sems to be some doubt as to whether it is not she. Probably the truth lies midway or both ways, since there is not only Mr. Igo but his silent partner, the wife of a member of a firm of publishers."

"Hm—I see! And what does the venerable personage who directs the *Interdiocesan Handorgan*—with all due respect to our friend McCabe as his able supporter—say to all this?"

"He is not with us. In fact he rarely attends our meetings, as his representative on the Board enjoys fullest confidence, and through him the editor seconds in advance whatever official pronouncements having the Archbishop's sanction may be made by us."

"Let me answer your query, Father," interposed the clerical calendar-maker, "for I have just come from the editor's rooms. In general he has a sort of charitable contempt for men who pose as advocates of women's rights and merits. He believes that the women can well take care of themselves when it comes to asserting their special prerogatives. Catholics, he says, should hold fast to the permanent ideal of womanhood represented by the Mother of Christ. The Gospel nowhere approves of prudishness, but it maintains none the less the absolute dependence and unworldliness which have in all ages made woman the admired type of silent influence over the lives of men, without asserting equal rights or sentimental snobbery. As for the new education, he finds its value to lie in the proper presentation of what constitutes the beauty of virtue supported by the simplicity and strength of truth, both natural and revealed. The modern pedagogical fads are not desirable adaptations of womanly influence, but its exaggerated invasion into the fields of political and commercial activity."

As the conversation was going on, Dr. Norton had left the room. Upon his return he held a copy of the *Bookman* in his hand, saying:

"Listen to this, gentlemen. As a description of American educational progress, such as the *Universal Intelligencer* appears intended to propagate, Oliver Herford has the following bit of satire under the title of "The Hundredth Amendment":

> The passage of the Anti-Stork Bill or, to be more accurate, the Ninety-Ninth Amendment, thanks to the tenacity and tact of President John Quincy Epstein, was the most expeditious piece of legislation put through the hundred-and-fifth Congress.
>
> The introduction of lectures on obstetrics into the curriculum of the kindergartens has done much to educate the child-vote at the time when the fate of the Stork was hanging in the balance.
>
> And now, the department of government devoted to the cause of Infant Uplift cast about for some new field of Endeavor. It was found in Santa Claus. At once propaganda was started. Santa Claus—the vulture gnawing at the Palladium of Infant Emancipation—was to be outlawed from the Commonwealth of Reason.

"The result of these progressive measures, the writer proceeded to say, proved to be a boon to the printers, for the unrealities of the stork and of Christmas symbolism simply must be eliminated from the current literature, lest it mislead the lovers of truth. Mr. Herford then describes the election of Rebecca Crabtree as Vice-President to lobby for new legislation, since the President had died before being actually able to sign the Amendment outlawing Santa Claus. Of course that would immediately efface belief in the fable of Christmas joy, and stop silly mothers from filling the stockings of their benighted children."

Just as Dr. Norton was concluding this interlude, which elicited a spontaneous "Hurrah, three cheers for Ireland!" His Grace the Archbishop appeared at the door. The meeting then took on a more subdued form, and adopted certain resolutions endorsing the *Handorgan* and its new management.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## AN IMPORTANT INSTRUCTION ON THE HOLY EUCHARIST.

A recent instruction of the Congregation of the Sacraments warns against certain abuses that lead to irreverence to our Eucharistic Lord and even to the invalidity of the Holy Sacrifice of the Mass and of the Holy Eucharist—abuses that are out of harmony with the reverence and devotion the Church has always cherished toward the Blessed Sacrament. The three points of the instruction deal with the precautions that should be observed (1) in preparing the matter for the Sacrifice of the Mass and the Sacrament of the altar; (2) in its administration and reception; (3) in its reservation during the last three days of Holy Week; then follow nine particular regulations on these points and a general one regarding the observance of this instruction.[1]

### I. The Matter—Bread and Wine.

The bread to be consecrated at Mass must be wheaten. A bread made of any other grain or even one in whose preparation another substance has been added to the wheat in such a quantity that in the common estimation it cannot be called "wheat bread" is not valid matter for this august Sacrifice and Sacrament.

Neither the so-called wines made from fruits other than grapes nor the artificial or synthetic wines which may resemble grape-wine in color and constituent elements are valid matter; nor is grape-wine to which a larger or even an equal quantity of water has been added any longer valid matter. And both bread and wine become doubtful matter if to the

[1] S. C. de Disciplina Sacramentorum, "Instructio ad Revmos Ordinarios de quibusdam vitandis atque observandis in conficiendo Sacrificio Missae et in Eucharistiae Sacramento distribuendo et asservando," 26 March, 1929—*Acta Apostolicae Sedis*, XXI (1929), pp. 631-639; and "Adnotationes," ibid., pp. 639-642.

wheat or to the wine a smaller, but nevertheless *notable,* quantity of any other substance has been added: such adulterations may not be used for Mass, as their use would expose the Sacrifice and the Sacrament to the danger of invalidity.

Certain methods of treating wines with light alcoholic content so as to prevent them from souring have been permitted by the Holy Office. When one of the bishops inquired about two methods of preserving such wines, he was directed to employ pasteurization by heating them to 65° Centigrade, (about 150° Fahrenheit); but nothing was said about the use of brandy (*eau de vie*) for this purpose, though the inquirer had asked about it. It is also permitted to add grape-alcohol, but only in such quanitity that the entire alcoholic content does not exceed twelve per cent; and this addition is to be made when the natural fermentation begins to subside. It is further suggested that, if missionaries cannot through their own efforts obtain spirit of wine from the native wines (in order to prevent an adulteration), they add raisins (*uvae passae*) before fermentation.

Corruption or other substantial change of the bread and wine renders them unfit for use in consecration. Therefore Mass wine should not be left too long in the bottle, lest it turn sour or part of it be drunk by stealth and water added to the remainder.

In view of the widespread schemes of adulteration which frequently defy detection, priests are warned to exercise great care when procuring bread and wine for Mass: unless they make it themselves, they should obtain the wheat for altar-breads directly from reliable millers and altar-wine directly from reliable vintners who are above suspicion and who attest that both the altar bread and wine are unadulterated.

## II. Distribution of Holy Communion.

In the distribution of Holy Communion equal care should be taken lest any particles of the consecrated Host be lost. Provision should, therefore, be made that the breads be prepared by competent persons, equipped with proper instruments, so that such particles will not easily separate from the hosts. Before these hosts are placed in the ciborium they should furthermore be freed from loosely adhering particles.

In order to avoid the commingling of candle drippings and other refuse with the consecrated particles (which cannot easily be distinguished), corporals, altar-linens and purificators should be kept scrupulously clean. The use of a communion paten reduces the danger of consecrated particles falling to the ground and enables the priest to gather them the more easily.

Finally, when Mass is celebrated in the open air the altar should be shielded on three sides by a tent or screen or by other becoming shield, lest gusts of wind scatter consecrated particles about.

III. Reservation on Last Three Days of Holy Week.

(a) The altar of the "sepulcrum" in which the chalice with the consecrated Host for the Mass of the Presanctified is reserved on Maundy Thursday, should be tastefully decorated; but no relics, statues or images of the saints nor any representation of the Passion should be placed on this altar. The chalice itself containing the consecrated Host must be placed in the tabernacle and the door closed so that the chalice cannot be seen.

(b) For communicating the sick the Blessed Sacrament should be reserved outside the church near the sanctuary, but should not be exposed for public adoration of the faithful. A proper place is a chapel near the church, the sacristy or some other becoming room in the parish house, provided it be set apart from all domestic and profane uses and removed from all danger of irreverence. There a tabernacle should be erected and securely locked and a lamp should be kept constantly burning before it.

If a church lacks a becoming place of this sort, the ciborium may be placed in the "sepulchre" to the rear of the chalice until after the Mass of the Presanctified on Good Friday, when it should be transferred to some more secluded chapel of the church. But if no other suitable place is available, the ciborium may be left in the "sepulchre" until after the Mass on Holy Saturday: but only one light should be kept burning before it; the other lights with which the "sepulchre" was decorated, are to be removed. In a church where the sacred functions of Maundy Thursday are not celebrated, the Blessed

Sacrament may be left on the usual altar until sundown, when It should be transferred to one of the above-mentioned places. In case of doubt it devolves upon the bishop to determine where the Blessed Sacrament shall be reserved on this occasion so as to eliminate abuses.

After setting forth these three points, the instruction continues with several specific injunctions to the Ordinaries.

1. It is for them to lay down rules that will remove all danger of nullity of the Sacrifice and all occasion of irreverence, along the lines indicated in the instruction.

2. They should see to it that there are reliable and competent persons, especially religious, from whom safe altar breads and wine can be obtained.

3. Before altar breads are placed in the ciborium loose particles should be removed, at least—when their number is large—by gently shaking them in a sieve.

4. Only altar breads of recent baking should be consecrated; the consecrated Hosts in the ciborium should be frequently renewed, and the tabernacle is to be kept free from damp and stale air.

5. During the distribution of Holy Communion, besides the Communion cloth, a communion paten without engraved ornamentation on its inner side shall be held by the communicants under their chin, except when a priest assisting a bishop or other prelate and the deacon at solemn Mass hold the paten.

6. The faithful should be instructed to hold the paten or to pass it on to their neighbor in such a manner that the particles do not drop off.

7. The fragments on the paten should, after the distribution is completed, be gathered into the chalice during Mass, and into the ciborium outside of Mass.—It is not the intention of the Sacred Congregation to disapprove of any patens now in use, of whatsoever shape, provided they are made of metal, are not engraved on the inner side, and are adapted to gathering the sacred particles.

8. Ordinaries are bound in conscience to see to it that rectors of churches pay the greatest attention to preserving the cleanliness of the altar and its furnishings, especially those that touch the sacred species.

9. Ordinaries must be content that during the last three days of Holy Week the Sacred Hosts are reserved only for the purpose of administering Communion to the sick, not for public adoration (which is forbidden); nevertheless they must provide for the proper reverence of the Blessed Sacrament, especially as far as the place is concerned.

Finally, Ordinaries are enjoined to report to the Sacred Congregation, within a year from the time they receive this instruction, the ordinances they have issued to put its prescriptions into effect and to correct abuses that may have crept in.

To this instruction the Secretary of the Congregation has subjoined several "Adnotationes". He calls attention to the several pronouncements of recent Popes, beginning with Leo XIII, in which they have extolled the august Sacrament and sought to foster the devotion to It, and he recalls how these Pontiffs confirmed their words by their deeds and how the faithful responded with the greatest eagerness and devotion to the guidance of their Supreme Pastor. It now behooves bishops and priests, he says, to promote this devotion to our Saviour in the Holy Eucharist, first and above all by forestalling all danger of the invalidity of the Sacrifice of the Mass and of the Blessed Sacrament and by removing all occasion of irreverence, as the Sacred Congregation directs.

One point brought out by the Secretary deserves particular mention. In Number 12 he calls attention to the need, especially in the churches of larger cities, of making prominent the altar on which the Blessed Sacrament is reserved, in order that it may readily be recognized by the faithful and so prevent even unintentional irreverences. In like manner the faithful are to be urged to show special homage to the Holy Eucharist as soon as they enter a church.

THE ECCLESIASTICAL REVIEW hastens to bring this instruction of the Sacred Congregation of the Sacraments to the notice of its readers, who recognize that the zeal for promoting the honor and devotion to the Blessed Sacrament and more frequent Communion must be accompanied by the greatest reverence for the august Sacrament. This attitude and habit of mind reveals itself above all in our efforts to prevent not only

the invalidity of the Holy Sacrifice of the Mass and of consecration but also every irreverence. In this as in every other department of priestly conduct, our service to our Eucharistic King will only then be reasonable when it faithfully follows the lead of Holy Mother Church.

## THE PRIEST AND THE PHYSICIAN.

The chief function of the Catholic priest, next to the high office of ministry at the altar offering the Sacrifice of the Immaculate Host for the sins of the world, is that of caring for the infirm who come to him to pour out their sorrow in the confessional, or to whom he goes to relieve their hearts on the couch of pain. His preaching has its effect largely through the manner and sincerity which he manifests in the exercise of these offices. For the rest, the word of God, and the appeal that it makes, can be preached by earnest disciples who are not priests.

The time when the soul craves and needs most the aid of the priest is during sickness tending toward the hour of death. It is here, at the bed of illness and pain, that the physician of the soul meets the physician of the body who relieves the patient of temporary suffering by medical assistance. Under God the two, priest and doctor, act in harmony, and on their mutual understanding and coöperation frequently depends the ultimate fate of the dying Catholic. Christ, the model of the priest, combined in His public ministry the two functions, empowering His apostles to do the same, by miraculous cures effected simultaneously with sacramental forgiveness of sin. The wondrous gift of sanctity, in a holy priest, may still supply the cure or relief which belong to the exercise of medical assistance, but ordinarily the pastor of souls experiences it through the physician who supplements the spiritual care of the sacramental ministry.

In recent years the mutual coöperation between the pastorate and the medical profession has taken on aspects which carry its importance beyond the sickbed into the realm of social, educational and, above all, family life. Increased opportunities of professional education, new methods of moral culture, public leadership and the growing influence of women in religious

and political life, have produced hitherto unrecognized and at times misapplied standards of ethics, in which theological and medical science are called upon to arbitrate. The duties imposed upon conjugal union, upon motherhood and child care, the hazards of pregnancy, birth control, eugenics, and the urging to criminal abortion, have received various interpretations which puzzle or more often mislead otherwise rightly intentioned teachers. Add to this the vagaries of psycho-analysis, the misuse of modern scientific theories produced by the discoveries of radium or kindred mechanical devices, and the immature or partial judgments formed by guides, notably among journalists, who claim the privilege of dogmatizing on moral subjects without possessing the instinctive insight into the solution of such problems. This faculty is acquired by living in a Catholic atmosphere and by shunning the contacts and influences that are apt to obscure inexperienced minds, even though they have been trained on Scholastic principles.

Amid the difficulties which the priest and the physician thus encounter in their united efforts to lift the soul through the bodily instrument to a secure plane of morality and religion, we welcome with cordial appreciation such agencies of the medical profession as are represented by the *Catholic Medical Guardian,* organ of the Guild of St. Luke, St. Cosmas and St. Damian, published in London, and now in its seventh year as a quarterly.[1]

The October number of this periodical is particularly useful and attractive for its comprehensive expression of the several problems which confront the priest and the doctor of medicine, with his important aides, professional and private nurses. The first editorial sums up the relative moral obligations of physicians and those with whom they have to deal in the course of their practice. Special articles treat of Criminal Abortion, Problems of Mental Deficiency, Nursing of Special Diseases, and Catholic aspects of kindred medical topics. An extended discussion on the "Obligations of Physicians and Nurses in the Administration of Baptism" appears in an article from the pen of our American Professor, the Rev. A. J. Schulte, of Overbrook Seminary. His previous writings on the subject are

[1] *The Catholic Medical Guardian.* Burns, Oates & Washbourne, Ltd., 43 Newgate Street, London, E. C. 1.

here summed up in masterly style, at once analytical and intimately suggestive of practical treatment, and of distinct appeal to our pastoral clergy in instructing not only Catholic mothers, nurses and medical assistants in their obligations to procure baptism for the child "in utero" or under difficult labor, but also in suggesting similar means of assistance to non-Catholics who would thus interpret the vital wishes of a mother in labor for the salvation of her child.

No pastor will have cause to regret the expense (trifling indeed) and the reading of this eminently informing quarterly, which is edited by Lieut.-Col. O'Gorman and supported by a prominent staff of practitioners from all countries where English is read. In the United States the authorized agents are:

Dr. F. T. Judge, 3330 Sixth Avenue, Troy, New York.

Dr. Anna Dengel, Catholic Medical Mission Society, Brookland, D. C.

Dr. F. A. Keyes, 416 Marlborough Street, Boston, Mass.

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## THE CARE OF AGED PRIESTS.

A recent issue of the *Monthly Labor Review* of the Federal Bureau of Labor Statistics contains a study of Church Pension and Relief Plans for Ministers. The following is the section of the text that relates to the care of aged and infirm priests in the United States.

The problem of the care of aged and infirm priests in the Catholic Church is much simpler than that faced by the Protestant churches. In the first place, the Catholic clergy being celibate, there are no famlies to care for. Again, in the Roman Catholic Church the priests who are members of religious orders or communities are cared for in their old age by the order. The matter of the care of aged priests in charge of parishes, however, is left to the various dioceses, and the provision made varies from diocese to diocese. In the attempt to ascertain just what is done for superannuates, the Bureau of Labor Statistics addressed an inquiry to each of the more than 100 dioceses of the church in the United States. Replies have been received from 71 of these.

In general these indicate that the great majority of the parish priests continue "in harness" to the end of their days. As one diocesan chancellor expresses it:

The nature of a parish priest's work is such that he can go on with it at any age, provided his health is fairly good. Even when his health fails, if it does not utterly fail, some of the lighter forms of a priest's work in the diocese are found for him. In the event that his health fails in a degree that incapacitates him, he is looked after in our hospitals suited to the illness from which he suffers.

However, all but five of the dioceses reporting make some provision for the care of the aged priests, though 18 report that no cases are being cared for at present.

A number of dioceses report that their practice, when a priest becomes too old or too infirm for active parish work, is to secure for him a position with very light duties, such as that of chaplain in a religious institution. In such cases he receives board and lodging in the institution and often an allowance from the diocese in addition.

In about two-thirds of the dioceses reporting there is a special relief or pension fund from which allowances are made to superannuated priests. In some instances the clergy relief fund, as it is usually called, is maintained entirely by an assessment upon the priests who are members of the fund; this is the situation in 13 of the dioceses reporting, although in 2 of these if the funds so collected are not sufficient the difference is made up by the diocese from the general funds. In these cases the contribution of the priest varies from $5 to $30 per year. In 7 cases the relief fund is formed from the dues of the priests plus a certain contribution from the parishes; the latter may be raised by an assessment upon the parish of a certain amount per priest or through an annual church collection taken for the purpose, or through appropriation of a certain proportion of the general income of the diocese. In 19 cases the cost of the fund is met altogether from the diocesan funds or by the parishes. Eleven other dioceses report having a clergy retiring fund but do not state how it is supported.

The allowances made vary considerably from diocese to diocese. One diocese pays an allowance of $40–$45 per month, one of $40–$50, one of $45, one of $40–$70 per month, one of $40–$75, four of $50, and one of $100 per month. In one diocese the pensioner receives $20 per month from the funds raised by a levy upon the parishes plus $25 per month from the fund of the priests themselves, while in another the allowance is $50 from each of these sources. One diocese each pays $400 per year, $400–$600, $400–$800, and "$00 and up," and two pay $1,000 per year. Several others have no specified pension amounts, but allow whatever amount the circumstances require.

Some of the provisions made are most liberal. One diocese reports that a retired priest is generally assigned to a chaplaincy in a religious institution which gives him his living expenses; in addition he receives $1,000 per year from the parish. Another reports as follows:

> The policy in this diocese for superannuated and sickly members of the clergy is to deal with each case individually. In other words, it is our desire to have each priest write his own ticket. When his desires are made known to us, then we make every effort to meet them.
>
> Thus far we have had no trouble in giving satisfaction.
>
> At this time we have four members of the clergy who are receiving an annual pension. We corrrespond with them regularly in order to see if any new situation has developed that would suggest a change one way or the other.
>
> On several occasions it has been discussed as to the advisability of building homes. After mature deliberation it was generally agreed that the clergy would prefer to be free and spend their declining days as they themselves choose. Ordinarily they pick a sanitarium, a hospital, one of our many homes for the aged, and have even been invited to share the hospitality in the bishop's house. In other words, there are so many different angles to the solution of the individual case that we prefer to leave them free to make their own decision.

In some instances the aged priest remains as "pastor emeritus," in the parish where he has served, being supported by the parish and living in the local clerical residence. In one diocese the aged priest remains as before, but is given an assistant.

The bishop of one diocese takes the stand that "priests should provide for themselves by saving some money for days of sickness and old age; but if they can not do it or have neglected to do so, the diocese will help when it becomes necessary." Another, however, states that "From their rather meager salary during their producing years the priests of our diocese can save very little. * * * We have a fund for infirm and indigent priests. This represents a small amount of money contributed annually by each parish. The fund is woefully small and far from meeting the many demands on it." The priests have therefore formed a relief fund of their own which pays a disability or old-age allowance after the third month of disability or after reaching 65 years of age.

Altogether, 40 dioceses reporting are paying retirement allowances to 287 superannuated pastors, in addition to those who are being cared for in hospitals or other institutions of the church or who have been assigned to some light duties. Data as to the annual amounts spent for retirement allowances are available in only 11 cases; these are expending $90,980 per year for the care of 110 priests, making an annual average pension of $827.

Of those which make no provision for the aged pastors, one reports that the priests are urged to carry health insurance but otherwise the matter is "left to the charity of the people," and another that a plan is under advisement.

## INTENTION CONTRARY TO THE SUBSTANCE OF MARRIAGE.

*Qu.* Does a mental reservation to avoid or limit the birth of children take away the element of true consent to the marriage contract and so invalidate it?

*Resp.* What is the import of the "mental reservation" under discussion? The distinctions necessary for the answer to this question and for the reply to the above inquiry have been pointed out in recent contributions to the "Studies and Conferences" of THE ECCLESIASTICAL REVIEW ("Pre-Nuptial Agreements", in October, 1928, pp. 403-408; "Pastor's Duty Regarding Marriages Contracted Invalidly on account of Pre-Nuptial Agreements"; in October, 1929, pp. 408-409). Suffice it to add that even "a mental reservation to avoid or limit the birth of children," that is, one that is in no wise manifested externally, would invalidate the marriage, provided it *excluded the right* to the proper use of marriage, as was explained in the above articles. For such "a mental reservation" would vitiate the consent (Canon 1086, § 2). However, it would be impossible in the external forum to prove such a "mental reservation" and obtain a declaration of nullity. Consequently neither party to the marriage could be permitted to contract a new marriage during the lifetime of the other.

## OBLIGATION OF ANNUAL CONFESSION.

*Qu.* Is there a specific obligation to go to confession once a year, when one is not conscious of having sinned grievously?

*Resp.* The common opinion is that one who is not conscious of a grievous sin is not bound by the law of annual confession. See Vermeersch, *Theologiae Moralis Principia—Responsa—Consilia,* (Rome: Università Gregoriana, 1923), III, n. 562, 3; Sabetti, (28. ed., *Compendium Theologiae Moralis,* New York: Pustet, 1919), n. 340, q. 4.

## CATHOLICS MARRYING BEFORE JUSTICE OF PEACE: RESERVED CASE?

*Qu.* Two Catholics were married civilly by a justice of the peace in 1912. The husband got a divorce in 1927. Neither attempted marriage with any one else. May both be absolved by a priest with ordinary faculties and admitted to Holy Communion?

*Resp.* Catholics attempting marriage before a justice of the peace do not by general law of the Church incur any censure; neither is their sin reserved. Therefore, provided any scandal they may have given is properly repaired, they can be absolved from their sin by any priest having the usual faculties of the diocese, unless in his diocese the case is a reserved one.

Even if the seeking of a civil divorce is a reserved sin in the diocese, the present case seems not to fall under the reservation. For the reservation refers to a case where the marriage in the eyes of the Church is valid or at least has the appearance of a valid marriage. But neither is true of the present case, since after 1908 the lack of the canonical form does not give even a *species matrimonii* where Catholics are concerned.

After proper absolution and repair of scandal both parties may also be admitted to Holy Communion.

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## TWO CONFESSORS DECIDING DIFFERENTLY REGARDING A CENSURE.

*Qu.* A year or so after his ordination, Richard confessed that he was probably guilty of absolving his accomplice *in re turpi.* His confessor, an aged priest, known for his pious disposition, absolved him without further comment. Richard felt at peace in conscience, taking it for granted that his sin had the element of doubt sufficiently to have allowed the pious confessor of those days to proceed as he did. After the lapse of twenty years, on the occasion of a retreat, Richard again mentions the delinquency of his earlier days. Much to his surprise he is informed that the sin of his youth involved a censure reserved *specialissimo modo* to the Holy See and that his case must be referred to the Apostolic See. But this confessor also adds that there is "no need of repeating all the confessions of the past twenty years. They were made *in bona fide* and according to St. Alphonsus (lib. 6, n. 596) all sins of the past are *indirectly* absolved when a confession is made *bona fide* and incidentally a confessor had no jurisdiction over some of the sins. According to

St. Alphonsus this *indirect* absolution has reference to *peccata* only and not to censures. Hence your case must be mentioned to Rome, but no need of repeating past confessions."

Whose judgment must Richard follow, the first or the second confessor's? If the censure had actually been incurred, what is to be said about absolution from it now and about repeating his past confessions?

*Resp.* There are several possibilities in this case and accordingly different answers must be given.

1. If Richard was only in doubt whether he had absolved his accomplice *in peccato turpi,* he can safely hold that he did not incur the censure,[1] unless his ignorance had been affected or even crass and supine—a point for which there does not seem to be any room in the present inquiry and which will not be considered here. Hence even though he feels inclined again to confess this doubtful sin, the second confessor was wrong in claiming that he had incurred the censure and in obliging him to address himself to the Holy See for absolution from the censure or at least according to Canon 2254 for the *mandata.*

2. Suppose that the first confessor had carefully examined the case so that he was able to form a prudent opinion that Richard had probably not incurred the censure inflicted in Canon 2367. Now the second confessor comes to the opposite conclusion. In such a case one would be justified in again claiming it a *res dubia* and therefore practically consider Richard free from all further obligation in regard to it.

3. But as the case is presented by our inquirer it appears as though the first confessor did not inquire into the details and that his action was precipitate. For apparently it is in a euphemistic but derogatory sense that the first confessor is said to have been "known for his pious disposition". If then the second confessor upon careful investigation learned that Richard was not only "probably" but certainly guilty of having absolved his accomplice *in re turpi,* his decision must be accepted as correct. For, since we are now supposing that the first confessor clearly followed the wrong course, his solution must yield to the correct one of the second confessor. The lapse of ever so long a time does not alter the situation. Now

[1] Cf. Canon 2219, § 1: "In poenis benignior est interpretatio facienda."

that his case has been correctly analyzed by the second confessor, Richard is obliged either to obtain absolution from the censure from the Holy See or someone properly authorized by it, or after being absolved in virtue of Canon 2254 address himself to the Holy See or some other competent superior for the *mandata* as outlined in that Canon.

4. If the decision of the second confessor is correct, the further question arises whether or not Richard is now obliged to repeat his confessions of the past twenty years. If the penitent had been in bad faith during these years, his confessions would have been sacrilegious and he would be obliged to make a general confession of that entire period. However, we are supposing him to have acted in good faith during all this time so that subjectively he was certainly not guilty of sacrilege.

On the supposition then that he was in good faith the question arises whether or not the absolutions given him during these twenty years were invalid. For if the absolutions were invalid, his sins would not yet have been properly absolved and he would still be under the obligation of confessing them and of obtaining absolution from them in the Sacrament of Penance. At first sight, from Canon 2246, § 3, Canon 2250 § § 1 and 2 and Canon 2260, in virtue of which he is hindered from receiving the Sacrament of Penance, it would seem to follow that he was not validly absolved from his sins and must therefore now confess them. However, the quite common opinion of authors favors the view that one bound by the reserved censure of excommunication who confesses in good faith is validly absolved even though the censure were not actually removed.[2] Therefore Richard could consider himself free from the obligation of repeating his last twenty years' confessions and no confessor would be justified in forcing him to adopt his own view rather than that of such recognized authorities.

[2] Schmalzgrueber, *Ius Ecclesiasticum*, (Rome: Ex Typographia Rev. Cam. Apostolicae, 1843-1845), lib. V, tit. 39, n. 140-143; Wernz, *Ius Decretalium*, (Prati: Libraria Giachetti, 1913), VI, n. 189; Sole, *Praelectiones in Lib. V Codicis Iuris Canonici*, (Rome: Pustet, 1920), n. 217; Cerato, *Censurae Vigentes ipso facto a Codice Iuris Canonici Excerptae*, (2 ed., Padua; Typis Seminarii, 1921), p. 58-59; Cappello, *De Censuris*, (2. ed., Turin: Peter Marietti, 1925), n. 147; Ione, "Error communis und Asbolution von Reservaten", *Theologisch-Praktische Quartalschrift*, LXXXII (1929), 558-560. However, Canon 2246, § 3 might offer grounds upon which to challenge their view.

Furthermore it might be added that beyond a doubt Richard must have been in circumstances which would have warranted absolution from the censure in virtue of Canon 2254 and therefore he must actually have been absolved from the censure itself (the usual form of the ritual would make the absolution on the part of the confessor implicit). But even admitting that he was absolved from the censure—if he actually incurred it—there always remains for this particular censure the obligation of having recourse for the *mandata* (Canon 2254, § 3).

## CONTINUITY OF THE GREGORIAN MASSES.

*Qu.* A priest who undertook the obligation of Gregorian Masses inadvertently omitted one (substituting another intention) after saying twenty-eight. Later on he resumed the series, and only after completing the thirty became aware of his mistake. To repeat the whole thirty would have been a grave financial burden. Consulting Arregui (par. 561, note 2), he found that in such a case he was not bound to repeat the series or to have recourse *ad compositionem*, "tum quia efficaciae tricenarii, stante Dei bonitate hoc efficere non videtur, tum quia contractus sic initus censetur ex natura sua ut humanus sit". For a time he was at peace. Later he privately laid the case before a friend, who was an official of the Sacra Poenitentiaria. This friend disagreed with Arregui's reasoning, and argued that the efficacy of the Gregorian Masses depended on a revelation (which demanded continuity), so that unless the exact obligation was fulfilled, the priest could not presume on probable opinion, nor assume that the donor would not wish to impose the heavy burden of repeating the whole series. The official held that only the Church could interpret such a revelation and judge such a case; the priest therefore should repeat the series or apply to the Sacra Poenitentiaria and abide by its decision.

Was the official right?

*Resp.* The official was right in disagreeing with Arregui's reasoning, and therefore the priest cannot satisfy his conscience by accepting Arregui.

However, the priest *has* fulfilled his obligation as regards the Gregorian Masses, and there is no need of recourse in the case.

The inadvertent substitution was ineffectual—it did not substitute. The priest was committed to the Gregorian Masses,

and this, his intention, had the right of way. There was no omission or interruption at all—the thirty Masses were said consecutively. Rather, he is under the obligation of saying the Mass that he "thought" had taken the place of the twenty-ninth.

Monsignor Checchi was most positive on this.

See also Keller, *Mass Stipends,* page 102: "If one should forget his agreement and inadvertently make another intention for his Mass, the series would not have to be repeated, because the forgotten intention of the Mass, according to his previous contract, prevails over the subsequent intention, which it nullifies".

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## CONCLUSION OF ORATIONS IN MASSES DURING FORTY HOURS' ADORATION.

*Qu.* In your advertisement for the *Revised Manual of Forty Hours' Adoration* I noticed that the Sacred Congregation of Rites in 1927 declared that the Commemorations generally made *sub unica conclusione* are now to be made *sub distincta conclusione.* The 1928 Pustet Ordo, page xxvii, still adheres to the "sub una conclusione". The 1929 *Ordo Ecclesiae Universalis*, Rome, and just issued, also adheres to the same rule, p. xvi. Which should be followed?

*Resp.* In the advertising section of certain recent issues of the ECCLESIASTICAL REVIEW the announcement of a new edition of the *Revised Manual of the Forty Hours' Adoration* pointed out in parallel columns several changes from the older edition, especially regarding the Masses during the Forty Hours' Adoration. These changes were introduced by the "Additiones et Variationes in Rubricis Missalis ad normam Bullae 'Divino afflatu' et subsequentium S.R.C. Decretorum", with which the rules for those Masses were made to harmonize with some modifications by decree of the Congregation of Rites of 27 April, 1927.[1]

In the *Manual* itself these several points are treated more completely in chapter III, pp. 8-12. A careful comparison of this chapter with the respective documents, which the present writer has made, shows that the author of the *Manual* has

[1] *Acta Apostolicae Sedis,* XIX (1927), 192-193. Cf. *Ephemerides Liturgicae,* XLI (1927), 194-197.

correctly interpreted the various special rubrics for the Masses celebrated during the Forty Hours' Adoration.

Our inquirer finds a discrepancy between the advertisement of the *Manual* and the rules for the respective Masses as found in the "Monita" of the Pustet Ordo for 1928, pp. xxvi-xxvii. There is a discrepancy; for the latter did not take into consideration the changes wrought by the "Additiones et Variationes" and applied with modifications to the Masses during the Forty Hours' Adoration by the decree quoted above. But, this apparent oversight is easily intelligible, when it is borne in mind that, in order to be able to place the Ordo in the hands of priests by the beginning of 1928, the author was obliged to have it ready for press before that decree came to his notice. The "Imprimatur" is dated "Die 1ª Januarii 1927".

That this was the cause of the omission of the changes is borne out by the fact that in the Pustet Ordo for 1929, which is gotten out with the characteristic accuracy, completeness and brevity of its predecessors, the "Monita" for the Masses in question, pp. xxv-xxviii, are made to conform to the recent changes: as a matter of fact there is no longer any discrepancy in these matters between the Pustet Ordo for 1929 and the *Revised Manual.*

The *Ordo Ecclesiae Universalis* for 1929 is not at hand; therefore we cannot make any comparison. However, we repeat that chapter III of the *Revised Manual of the Forty Hours' Adoration* conforms to the decree of the Congregation of Rites of 27 April, 1927.

Finally, attention is called to the fact that neither the advertisement in the ECCLESIASTICAL REVIEW nor the *Revised Manual of the Forty Hours' Adoration* itself states that the commemoration of the Blessed Sacrament is to be made "sub distincta conclusione" in *all* Masses during Forty Hours' Adoration. That advertisement points out only the cases in which henceforth that commemoration is to be made "sub distincta conclusione", differently from the former rubrics; in the *Manual,* chapter III, n. 7, the first 5½ lines, the one case is stated when the commemoration of the Blessed Sacrament or *pro Pace* is still to be added "sub unica conclusione", viz. when the rubrics forbid the respective solemn votive Masses (on days other than that of All Souls Day).

## THE INTENTION OF THE GIVER PREVAILS.

I.

*Qu.* If a priest has accepted a stipend for High Mass, and the choir fails to appear, is he permitted to satisfy the obligation by Low Mass, keeping in mind the difference between the stipends?

*Resp.* No. The intention of the giver determines the obligation, and the giver, not the priest, can change it. A High Mass alone will satisfy his obligation.

It may be that the giver is present, and the priest should let him decide. Otherwise let the priest say Mass for some other intention and later acquit this one.

It is not clear what is meant by the words "keeping in mind the difference in stipends". The difference is in the Masses and in the obligation. A Low Mass will not do, because no stipend for a Low Mass was given him; and the difference between what was given and a Low Mass stipend is not a High Mass stipend.

If what is meant is that he intends to refer the matter, for decision, to the one who asked the High Mass, then he may proceed as the case suggests; but he must understand that no obligation is acquitted until the donor says so.

II.

*Qu.* John frequently gives a stipend for High Mass for the repose of the soul of a member of his family. On dying, he leaves a bequest for Masses without any specification. May one assume that High Masses were intended, and may the stipends be fixed accordingly?

*Resp.* The stipends may certainly be fixed as for High Masses, because the law simply requires that stipends be reckoned according to the regulations of the diocese in which the giver sojourned at the time. Hence, if no indication of the intention of the donor is to be had, the stipends may be fixed as Solemn, Cantata or Low Masses.

In the case it is reasonable to presume that John wanted High Masses, and therefore the stipends are to be fixed accordingly.

## VALID ALTAR WINE.

*Qu.* A chemist theologian is puzzled by the statement of Sabetti-Barrett and others that a bunch of grapes pressed into the chalice becomes matter for valid consecration forthwith, since "*mustum est in substantia vinum*". Now this is not true in the proper use of the word substance. *Mustum*, grape juice, has not the substance of wine, but merely a potency whereby it may be transmuted into even incipient wine only by exposure of several hours in an atmosphere that induces fermentation.

The Council of Florence decreed that *vinum de vite* is essential to validity.

Chemists hold that the fermentation process is essential to the production of wine, *vinum*, and also that it never even begins in the unbroken grape, as some moralists assume.

Ferreres escapes this difficulty by asserting (Vol. II, p. 208) that fermentation of the *mustum* is not required for validity.

Is this true? Is *mustum vinum?* Is fermentation essential? If so, is not the opinion that grape juice is valid matter, being founded on a chemical error, erroneous?

*Resp.* All theologians and canonists, without any exception, agree in teaching that the juice just pressed from *ripe* grapes is valid matter for Eucharistic consecration, though it would be a grave sin to use it without serious reason.

Lehmkuhl may be cited for all the others: "*Quodlibet vinum de vite* materia valida est: immo etiam mustum ex uvis maturis recenter expressum, quamquam per se extra necessitatem licita materia non est, tamen est valida, ut clare colligitur ex Rubrica Missalis IV, No. 2: 'Si fuerit . . mustum de uvis tunc expressum . . . conficitur sacramentum, sed conficiens graviter peccat'."

After quoting this rubric of the Missal which settles the question so decisively, Lehmkuhl in a footnote appeals to the Corpus Juris itself: "In necessitate, i.e. in defectu alterius materiae, licere in musto consecrare, colligi potest ex capite 'Cum omne', 7, dist. 2, de consecratione: 'Si necesse sit, botrus in calice comprimatur et aqua misceatur'". ("Botrus" means a bunch of grapes.)

The Church has decided this point twice, i.e. in the old Corpus Juris, and in the rubrics of the Missal. She considers as merely accidental the chemical difference which exists in the juice of ripe grapes, before and after fermentation.

Does it follow from this statement that the beverage known as "grape juice" is valid matter for Mass? It would be, if grape juice were simply the juice pressed out of grapes. But is it not modified, sweetened and sterilized by a series of chemical operations which militate against it remaining what the rubric of the Missal calls *mustum?* This last point should be investigated.

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**DO THE LAITY SPRINKLE THE CORPSE WITH HOLY WATER?**

*Qu.* Will you kindly oblige the undersigned and perhaps many others by a statement in the REVIEW regarding the custom or practice of sprinkling the corpse with holy water? It seems that there are some pastors who reserve this "blessing" to themselves and forbid the laity to do it. Does it not appear that such an attitude is uncalled for and shocks the piety and Christian feeling of many of our people? Holy water, no doubt, has its sacramental effect whether used by the priest or the laity.

*Resp.* In many Catholic countries there is a long-established custom that at the end of the burial service, when the clergy have left the grave, the lay people sprinkle the casket with holy water. This practice is neither prescribed nor forbidden by any liturgical decree. It is "praeter liturgiam". Where the practice obtains, it should be kept and encouraged. It favors the pious use of a sacramental. It expresses a religious respect for the body which has been the temple of the Holy Ghost and which shall rise gloriously on the last day. "Ritus a Rituali pro exequiis praescripti servandi sunt, salva tamen semper aliquorum locorum consuetudine quae in materia funerum multum operatur", says De Herdt: III, 239.

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**STATIONS OF THE CROSS BEGIN AT GOSPEL OR EPISTLE SIDE.**

*Qu.* Is it correct for the Stations of the Cross to begin on the Gospel side and proceed to the Epistle, or vice versa?

*Resp.* In order to gain the Indulgences of the Via Crucis, it is enough to pray *before each of the fourteen stations, in succession,* and without any notable interruption. It is immaterial whether the Stations begin from the Gospel side or from the Epistle side. (*Decreta Authentica:* No. 100, and No. 223 ad 4$^{um}$).

## FORMULA OF PAPAL BENEDICTION.

*Qu.* What is the correct formula to be used when a priest gives the Papal blessing at the end of a retreat?

*Resp.* Priests who have duly received the personal privilege of granting the Papal blessing at the end of a retreat or mission, should give it in the following manner described in the *Decreta Authentica S.C.R.,* No. 4265, ad 3: The priest holds a crucifix in his hand and makes one single sign of the Cross over the people, saying: "Benedictio Dei Omnipotentis, Patris et [✠] Filii et Spiritus Sancti descendat super vos, et maneat semper. Amen."

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## HARP AT BENEDICTION OF BLESSED SACRAMENT.

*Qu.* Is the use of a harp permitted at Benediction or during Low Mass?

*Resp.* The use of the harp during liturgical services in church has never been forbidden by any decree. The instruments formally proscribed are the piano, the drum, the big drum, the cymbals, and other noisy instruments. The organ is the only musical instrument positively recommended by Pius X and Pius XI in their instructions on church music. In regard to violins, 'celli, counter-basses, flutes, clarionets, the Sacred Congregation of Rites leaves it to the diocesan Ordinary to decide whether or not and to what extent they may be used (Decrees 4156 ad 1, and 4226.

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## ORGAN AT LOW MASS.

*Qu.* In the September REVIEW you said that the organ should not be played at High Mass during the singing of the Preface, etc. Should the organ be played during Low Mass when no hymn is sung? I have noticed in a few places that the organ is played during Low Mass when there is no singing.

*Resp.* It is lawful to play the organ during Low Mass even when no hymn is sung. Let the pieces rendered by the organist be of a truly religious character, and they will help the people to raise their souls to God.

## WHITE VEIL OVER OSTENSORIUM BEFORE BENEDICTION.

*Qu.* Is there a decree regarding the covering of the monstrance while it rests on the altar before and after Benediction?

*Resp.* There is a decree of the Sacred Congregation of Rites prescribing that the ostensorium should be veiled while it rests on the altar before and after Benediction. It is No. 4268 ad 7$^{um}$ of the *Decreta Authentica:* "Ostensorium cooperiri debet *velo albo,* quando stat in altari ante et post expositionem SS. Sacramenti".

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## PRAYERS AT ABSOLUTION OF BODY.

*Qu.* The other day a discussion arose with regard to the correct ending of the absolution prayers *corpore absente.* The celebrant of the Requiem Mass concluded the absolution over the catafalque with the prayer, "Anima ejus et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace". The pastor maintained that such an ending is incorrect when the absolution is given *corpore absente.* He says that the prayers end simply with "requiescat in pace". He cited as authority the Missal which bore the date 1922. The Rituale Romanum, Ratisbon edition, year of 1913, also favored his contention. "Anima ejus", etc., according to them, is used *only* for the absolution *corpore presente.*

On the other side, the celebrant cited in favor of the same ending in all cases the Rituale Romanum, Ratisbon edition, of the year 1925, where "Anima ejus", etc. is given as the ending of the absolution prayers both when the body is present and when it is not. Does this 1925 Ritual represent a change in the rubric, or is it an oversight?

*Resp.* The new Missal and the new Ritual both require the "Anima ejus", etc. whether the body be present or not. This new rubric of the Missal and of the Ritual is a real change in the ceremony of the "Absolutio super tumulum". There is only one exception, viz.: "Versus 'Anima ejus', Antiphona 'Si iniquitates' et Psalmus cum precibus *non dicuntur, si Absolutio facta fuerit pro omnibus defunctis* (last rubric of the ceremony in the Missal).—See 1° *Rituale Romanum* of 1925, Titulus VI, Cap. III, *Exequiarum Ordo* 2; and Caput V, De exequiiis *absente corpore defuncti.* 2° *Missale Romanum* of 1925 (editio XI): Absolutio super tumulum.

The new Ritual prescribes that when the body is present, and even if it is to remain in the church after the "Absolutio", the "Libera" should be followed by the "In Paradisum" and the Benedictus; and it is only after the "Oremus" and versicles which follow the Benedictus that the words "Anima ejus" should be added (Exequiarum ordo, No. 14).

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## "REGINA CLERI" IN LITANY B.V.M.

*Qu.* 1. Is "Regina Cleri" to be added to the Litany B. V. M.? When was it added? I noticed it was used during Retreat.

*Resp.* 1. The Sacred Congregation of Rites alone is competent to add a new invocation to the Litanies approved for public devotions. It is in virtue of a special indult that the Sulpicians are allowed to add, in their own seminaries and communities, the invocation "Regina Cleri" to the Litany of the Blessed Virgin.

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## THE CREDO AT HIGH MASS.

*Qu.* In cases where the choir is incompetent to sing the Credo may it simply be *said* by the celebrant at High Mass? Is the celebrant allowed to omit the singing of the Dominus vobiscum after the Credo? Would he be allowed to continue the Mass without waiting for the choir to finish the singing of the Credo? or Gloria?

*Resp.* At High Mass, whenever the Credo is to be said, it should be both recited by the celebrant and sung by the choir. If the choir is not yet able to sing it, then *for the time being* there may be room for *epikeia,* on account of a practical impossibility of complying with the law.

The celebrant should never omit the singing of the Dominus vobiscum after the Credo.

Likewise he cannot be allowed to continue the Mass without waiting for the choir to finish the singing of the Credo, or of the Gloria. Let the Gloria and Credo sung by the choir be short, and not repeat the words of the liturgical text: "Gloria et Credo ad Gregorianae traditionis normam breviora sunto" (Pius X, Motu Proprio, No. 22, 1903; No. 7).

## SANCTUS AND BENEDICTUS AT REQUIEM HIGH MASS.

*Qu.* Must the Sanctus and Benedictus *both* be sung by the choir before the consecration at Requiem High Mass: or should the Sanctus and Benedictus be separated?

*Resp.* The Sanctus must always be separated from the Benedictus even at Requiem High Mass. "Ultimam elevationem juxta rubricas statim Benedictus sequi debet", says Wapelhorst (edition of 1925, page 217, second half).

## BLESSING OF ST. BLASE.

*Qu.* At a recent gathering of priests various opinions were given in regard to the St. Blase blessing. Would you kindly answer the following questions in the REVIEW?

May the St. Blase blessing be given to one at home, or must the rubrics be strictly interpreted, "Sacerdos, terminata Missa, deposita casula, et manipulo, accensis duobus cereis, ac in modum crucis aptatis, apponens illos sub mento gutturi cuiusvis benedicendorum, ipsis ante altare genuflectentibus, dicat: 'Per . . . ' etc., and so be given only in church?

May the St. Blase blessing be given at any time of the year? If so, must the candles be blessed on the feast of St. Blase, as the rubric says: "Benedictio Candelarum in Festo S. Blasii", or may they be blessed at any other time?

*Resp.* The new *Rituale Romanum* (edition of 1925) has notably modified the rubric which follows the "Benedictio Candelarum in Festo S. Blasii, Episcopi et Martyris". It is now worded as follows: "Deinde sacerdos duos cereos in modum crucis aptatos apponit sub mento gutturi singulorum, qui benedicendi sunt, ipsis ante altare genuflectentibus, dicens: Per intercessionem sancti Blasii", etc.

Therefore it is no longer prescribed or recommended that the blessing should follow Mass, nor that the candles should be lit. It is plain that the words "ipsis ante altare genuflectentibus" suppose that the blessing is given in church. But obviously any just cause would suffice to give it at home.

Wuest, in his *Matters Liturgical,* page 421, No. 664, says without any hesitation: "This blessing may be given at any time during the year, and in any place." We read likewise in the Baltimore Ordo, page 62: "Nota quod haec benedictio

sub invocatione Sancti Blasii *quocumque die per annum* possit impertiri." Likewise, it is not necessary that the candles used for this blessing should be blessed on the very feast day of St. Blase. For the validity of a sacramental, the Code (Canon 1148, § 2) demands only that the *formula* recited for the blessing of an object be the one prescribed by the Church.

## BLESSING "CONTRA STERILITATEM".

*Qu.* Is there a blessing "contra sterilitatem" in the Ritual? Where can it be found? If there is no such blessing, what blessing would you suggest to give to a woman asking for it?

*Resp.* The Roman Ritual, even in its latest edition of 1925, does not contain any "benedictio mulieris contra sterilitatem".

The priest might give his own blessing, however, to the woman and recite over her the second of the prayers to be said at a nuptial Mass for the nuptial blessing, after the "Pater Noster" and before the 'Libera nos, quaesumus Domine . . .' This beautiful Oremus begins with the words, "Deus, qui potestate virtutis tuae de nihilo cuncta fecisti", and asks for a numerous offspring: "sit (mulier) fecunda in sobole, . . . et videant ambo filios filiorum suorum usque in tertiam et quartam generationem."

## TRANSLATION OF "DIC VERBO".

*Qu.* Why is "dic verbo" said in the prayer, "Domine, non sum dignus ut intres sub tectum meum, sed tantum *dic verbo* et sanabitur anima mea"?

*Resp.* The expression "dic verbo" would not have pleased Cicero or Virgil. It belongs to the phraseology of our Latin Vulgate, and translates an hebraism, a real superlative. To "speak by a word", "dicere verbo", means to give a strict command. In the Greek text: εἰπὲ λόγῳ.

# Criticisms and Notes

**STORIES FROM THE BIBLE. By Walter de la Mare. Illustrated by Theodore Nadejen. Cosmopolitan Book Corporation, New York.**

The charge is often made that Catholics care little and know less about the Bible, and that their indifference and ignorance are due to the Catholic Church forbidding her children to read the Sacred Books. It may be admitted that some Catholics know practically nothing of the Bible, except those parts contained in the Epistles and Gospels which are read in the vernacular during the Sunday Mass, and yet the charge that the Catholic Church keeps the Sacred Scriptures from the faithful can be dimissed without further comment.

Long ago it became evident that efforts were useless to change those who believe the Catholic Church has not a full appreciation of the Bible, and that, if her children are not acquainted with its contents, the fault is their own. Of such Catholics the words uttered by a non-Catholic biblical scholar, Dr. Arthur Cushman McGiffert, might be repeated. Dr. McGiffert said in his *Martin Luther, the Man and His Work* (page 35):

> "It was in his [Luther's] twentieth year, he tells us, that he first saw a complete copy of the Scriptures in the university library at Erfurt. He had hitherto supposed they embraced only the lessons read in the public service, and was delighted to find much that was quite unfamiliar to him. His ignorance, it may be remarked, though not exceptional, was his own fault. The notion that Bible reading was frowned upon by the ecclesiastical authorities of that age is quite unfounded. To be sure, it was not considered part of a Christian's duty, as it is in many Protestant Churches, and few homes possessed a copy of the Scriptures; but they were read regularly in church, and the study of the Bible was no more prohibited to university students of that day than of this, and was probably as little practised then as now."

But the ignorance of Catholics of the Bible, however great or little, does not warrant the assumption that the Sacred Text is familiar to Protestants. Rather, if the truth were known, it would show that the lack of knowledge is not peculiar to any class of people, Catholic or Protestant. William Lyon Phelps states:

> ". . . at the dawn of the twentieth century Biblical ignorance among our youth and particularly among college undergraduates was by way of becoming a public scandal. Well-

bred boys in many instances were innocent of even the penumbra of knowledge. Professor Lounsbury discovered a young gentleman in his classes who had never heard of Pontius Pilate. Twenty-five years ago I requested a Freshman to elucidate the line in *As You Like It*, 'Here feel we not the penalty of Adam.' He replied confidently, 'It was the mark imposed on him for slaying his brother.' Of another I asked the meaning of the passage in *Macbeth*, 'Or memorise another Golgotha.' Seeing the blank expression on his handsome face, I said: 'It is a New Testament reference.' 'Oh yes,' he exclaimed, 'it refers to Goliath.' At about this time, a young clergyman, obsessed with the importance of the 'higher criticism,' announced that if he accepted a call to a western church, he must be allowed to preach to the younger people about the second Isaiah. 'That's all right,' said the deacon cheerfully; 'most of 'em don't know there is even one.'"

Not less illuminating is the story told in the opening chapter of Bruce Barton's, *The Book Nobody Knows*:

"An intelligent and talkative lady found herself at dinner seated beside a bishop. Having a social gift, she knew that most men are flattered to be met in conversation on their own grounds, and so she started to talk about the Bible.

"'I can't pretend that I read it as much as I should,' she confessed, 'and really you know parts of it seem to me hopelessly out of date. Yet', she added broadmindedly, 'I'll admit that there are some very beautiful passages.'

"'Yes?' said the Bishop. 'For instance?'

"'Well, for example, that line about God tempering the wind to the shorn lamb.' (On the chance that there may be one or possibly two readers whose knowledge is no more exact than that of this fair lady, let us hasten to remark that 'God tempers the wind to the shorn lamb' is in Sterne's *Sentimental Journey*, a book which resembles the Bible about as much as *Robinson Crusoe* resembles the *Encyclopedia Britannica*.)

"'And now you must tell me *your* favorite verse,' the lady continued brightly.

"'It would be hard for me to pick a single verse,' the Bishop answered. 'But I can give you my favorite passage. It is the one that tells about Eliza crossing the ice.'"

That many outside the Church have little knowledge of the Bible, in spite of the insistent claims of Protestants that they alone give due recognition to the revealed Word of God, does not palliate the

neglect that is all too common among Catholics to acquaint themselves with the Old Testament and the New Testament.

One promising corrective of this indifference and ignorance will be to familiarize our boys and girls with the choicest of those wonderfully dramatic incidents in which the Sacred Text abounds. There are many books issued for this very purpose. Among those that have come to hand recently is *Stories from the Bible* by Walter de la Mare. In form and matter it is worthy of the highest commendation. The author says in the introduction: "The stories contained in this volume are versions of but a few of the narratives related in the first nine books of the Old Testament of the Bible, 'that inestimable treasure which excelleth all the riches of the earth.'

"The Bible, it is said, is not being read nowadays so much as it used to be: while there *was* a time when, it is recorded, a load of hay would be paid gladly for the loan of a manuscript Testament for an hour a day. Wholly apart from the profound truth that 'simple men of wit may be edified much to heavenly living by reading and knowing of the Old Testament', this statement, if true, implies a loss beyond measure to mind and heart, and particularly to the young—its wisdom and divination, truth and candor, simplicity and directness. All that man is or feels or (in what concerns him closely) thinks; all that he loves or fears or delights in, grieves for, desires and aspires to is to be found in it, either expressed or implied. As for beauty, though this was not its aim, and the word is not often used in it—it is 'excellent in beauty'; and poetry dwells in it as light dwells upon a mountain and on the moss in the crevices of its rocks. In what other book—by mere mention of them—are even natural objects made in the imagination so whole and fair; its stars, its well-springs, its war-horse, its almond-tree?"

The wide use of this volume containing the stories of the Old Testament and of a like volume of the New Testament would soon cast off the reproach that the youth of the country are so ignorant of the Scriptures that passage after passage in English literature is beyond their comprehension.

**EARLY CHRISTIAN LATIN POETS, FROM THE FOURTH TO THE SIXTH CENTURY. With an Introduction, Translation, Commentary, and Notes. By Otto J. Kuhnmuench, S.J., Professor of Latin at St. Louis University. Chicago: Loyola University Press. 1929.**

While this volume of nearly five hundred pages is directly intended for college students it should be very interesting to the clergy

in general, partly for its hymnological values, partly for its pioneer character in a most attractive field of Christian Latin poetry outside of the domian of purely hymnodal verse. The present reviewer envies the college students at whose elbows, as it were, is placed this admirable thesaurus of excerpts, translations, commentaries, notes, dealing with Christian Latin poetry of three most interesting centuries in early Christianity. His envy is based on his recollections of nearly half a century ago when he groped about rather blindly for fragments of such information as is now conveniently and interestingly brought together into one volume. Since that time, it is true, an immense amount of labor has been expended on Latin hymnology, and our separated brethren occupied this field almost alone so far as the English language is concerned. Things have gradually changed in the interim; but it is still notably true that non-Catholics have engaged in hymnological activities that included in their purview the needs and tastes alike of college students in secular universities and of cultivated folk in general. The Bibliography in the present volume scarcely hints at this literary abundance, because, doubtless, of the great amount of valuable space it would take up in a student's manual, and therefore confines itself to a categorized enumeration of carefully selected titles pertinent to the matter in hand and withal covering five pages in doing this suggestive and helpful work. The volume is highly attractive in its binding and typography and, in spite of its nearly five hundred pages, is not bulky. There are some fifty pictorial illustrations, interesting alike and informing.

**PLAIN REASONS FOR BEING A CATHOLIC. By the Very Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Melbourne. Frederick Pustet Co. (Inc.) New York and Cincinnati. 1929. Pp. 204.**

This work deserves consideration among the classics of apologetical literature. The possessor of a crisp, vigorous style, the ability to condense logical propositions and to make striking analogies, Father Power is well qualified for the task undertaken in *Plain Reasons for being a Catholic*. He attempts to set forth the rational basis of Catholicism not merely for the purpose of conversion, but so that those who read may be dissuaded from popular fallacies concerning Christ's Church.

In his opening chapter Father Power adopts the principle that reason is the guide of life and that Catholicism must be tried at the bar of reason. His five major propositions are: 1. that God has actually spoken to the world; 2. that He has appointed certain in-

dividuals as intermediaries of His truths; 3. that He Himself assumed a human form and spoke to us; 4. that His Providence has safeguarded truths thus transmitted; 5. the organization provided for the purpose of this Providence is the Catholic Church. He then proceeds to show that the Catholic Church is the same corporate body as that established by Christ, and he points out five characteristics of this Church.

In the "Sanity of Catholicism", he shows that the Church is a sane and reasonable religion. The act of faith required and the practical measures adopted for developing the spiritual life are harmonized with man's reason.

The Catholic doctrine on the inspiration of the Bible and the Protestant viewpoint are discussed in the third section of the work. The nature and method of inspiration are defended on rational grounds. Another popular fallacy—that in opposing rationalism the Church fetters the intellect—is disposed of in the fourth section and the distinction is made between the religion of Christ and superstition, fanaticism, and unreasoning subservience to authority. The value of Catholic moral teachings in safeguarding the moral law and prescribing disciplinary practices is the topic of the fifth section. The inability of the Protestant mind to grasp the premises of the Church's authority is the sixth topic. The author closes his apology for the Church by pointing out the effects it has produced in the world and the influence it exercises in the advancement of human knowledge.

It is a timely work, well calculated to serve as a guide for prospective converts and might be used as a text in the process of instruction. Father Power, who is Rector of Corpus Christi College in Melbourne, seems to be very familiar with the trends of American Protestant thought.

**DE IDENTITATE CORPORIS MORTALIS ET CORPORIS RESURGENTIS. Franciscus Segarra, S.J. 1929. Pp. x—278. Madrid, "Razón y Fe."**

This monograph in Latin is written, according to the author's preface, for the professional theologian. It is well done. In fact it is the best study of the subject, and as far as the present reviewer's knowledge goes, the most thoroughly documented that has been produced. The patristic literature is covered, with critical discussion of the principal works and texts referring to the matter of the author's research. He follows his quest down through the centuries, bringing into court every theologian who has touched his subject. It is only from writers of the most recent times that he was

forced to make a selection. Of these the few adversaries of his thesis receive the fullest attention. Out of the host of modern theologians who defend the traditional doctrine of the material identity of the risen with the dead body, the author finds it sufficient to cite only the more prominent.

As is well known, Origen was the first to propose the theory, revived later by Durandus and expounded in our own day by Louis Billot, that identity in the *forma* alone is sufficient to save the dogma of the resurrection of the *same individual man.*

Father Segarra shows clearly how Origen's theories on the subject were unanimously rejected by the Fathers. Whatever might be the difficulties urged by the pagan antagonists of Christianity and above all of the dogma of the resurrection, it would not do, in the mind of the great apologists of the early centuries, to admit that the same identical matter which makes up the body at death was not gathered together by the omnipotence of God for the rehabilitation of the dead man on the day of the resurrection. This position of the Fathers was the traditional teaching of the Doctors of the Church up to the end of the thirteenth century, including therefore the golden era of Scholastic theology and philosophy. Every single writer throughout the first thirteen centuries of Christianity, with the sole exception of Origen, defends the material identity of the dead and the risen body.

The author makes it clear that St. Thomas and his followers, even of the extreme Thomistic school, no matter what concept they might have of "prime matter" as *pura potentia*, have always insisted on the traditional doctrine concerning the risen body. The identity of the soul alone is not sufficient. Some of these writers he adduces in agreement with his own "censure" of the theory of Origen, Durandus, and Billot, as "temerarious." As a matter of fact the evidence from tradition seems so strong that one does not find much difficulty in saying amen to this theological note.

The objection drawn from the supposed total and perhaps frequent renewal during life of the matter making up the tissues of the human body is well disposed of as not based on strict scientific facts and much less on good logic.

On the whole the documentation of the essay is complete and careful. We should like, however, to have found a fuller treatment of St. Augustine's views, especially since he is put forth as one of the principal expositors of the traditional doctrine.

In these days when cremation is becoming more and more the vogue, when even those who once bore the name of Christian and Catholic can die with the wish that their body be burned to ashes, an occasional sermon on the true nature of the resurrection, with

emphasis on the material identity of the risen with the mortal body, would certainly not be out of place. The preacher as well as the theologian will find abundant matter in Fr. Segarra's book.

**DER MODERNE DEUTSCHE SOZIALISMUS. Theodor Brauer. Freiburg im Breisgau. 1929. Herder.**

Professor Brauer seeks in this volume to separate the essentials of Socialism from the current chaotic and often contradictory views which go under the name of Socialism and to explain why Socialism cannot serve as a substitute for the prevailing economic system. Writing for Germans, he sees modern Socialism as essentially Marxian and gives a brief and clear statement of the Socialism of Marx. Marxianism was not without its critics within the ranks of Socialism. Eduard Bernstein led in the revolt against the Marxian theories of value and class struggle and founded the school of revisionism, which would adjust the old Marxian theory to fit the prevailing economic conditions. The revisionists were evolutionists rather than revolutionists. When peace came after the world war the Socialists felt that their opportunity had come to accomplish the great things about which they dreamed. But with the taking over of political responsibility by the social democratic party practical difficulties arose that had not been foreseen. The high hopes have not been realized and with the passing of the years internal dissensions have arisen that have weakened the party.

In the main the book considers Marxian Socialism from the economic viewpoint, but in a closing section it is judged as a philosophy of life. Strong objection is voiced against the view expressed by George Beyer, editor of the Cologne *Rheinische Zeitung*, in his book *Catholicism and Socialism*. He holds that the two are not incompatible. Professor Brauer contends that Marxianism is fundamentally economic determinism and that it cannot be reconciled with Catholicism because it violates the rights and the freedom of the individual.

Interesting is the author's view that Protestantism is suitable soil in which to produce religious Socialism. It is especially astonishing to hear of the considerable numbers of Calvinist ministers who have adopted the view that capitalism and Christianity are irreconcilable. We are being daily taught in America that Calvin was the original apostle of capitalism.

**DE ECCLESIA CHRISTI: Tractatus ad Mentem S. Thomae Aquinatis. Ad usum Studentium Theologiae Fundamentalis. Auctore Fr. Gerardo M. Paris, O.P., S.Th.L. Taurini (Italia): Marii E. Marietti. MCMXXIX. Pp. VII, 254.**

Our Dominican author builds up his treatise on the Church upon a former text book by P. De Groot, O.P., deservedly popular some twenty years ago in our theological seminaries. Fr. Paris has re-arranged and in a way simplified the subject matter contained in the earlier treatise to meet the apologetic demands of the student by confining his expositions and arguments to the authoritative elements, such as the Patristic, Conciliar and Primatial tracts, leaving the Scriptural, historical and philosophical proofs aside, as these are dealt with in other pertinent departments of modern theological courses. This keeping from needless repetitions in the already crowded curriculum of theology is a distinct gain. On the other hand we find greater fulness of the treatise as a subject in "De Locis", thus rounding out the vision of the Church as a direct medium of salvation.

With this object in view the tract follows the order of the *Summa,* namely the statement of the question, the opposing opinions, with summary answer; and the separate proofs following, with special attention to the proposed objections. Due account is taken of the more modern errors, such as the appeal to so-called Anglican and schismatic reunion. Altogether the volume is a good addition to the more important scholastic texts in present use.

**THE WOMEN OF THE GOSPEL. By A. Christitch. Burns, Oates & Washbourne: London. 1929. Pp. 73.**

The Bible and especially the New Testament in the tight weave of its ideas and the depth of its teachings has no superior among the literatures of the ages. The range and the worth of its topics are as rich as they are varied. From among the many topics of this rich field of elevated thoughts and practical lessons A. Christitch has opened up in this little treatise, *The Women of the Gospels,* a vista of no slight import. In its seventy-five small pocket-sized pages the author has gathered in an inimitable manner the facts embodied in the four Gospels concerning the infinite tenderness and immeasurable pity that the women spoken of in the New Testament manifested toward the Divine Master and His sublime mission.

Beginning with the part played by the mother of the Baptist, the writer with increasing interest reviews the deeds and the influence

of Anna, the Samaritan woman at the well, Simon's wife's mother, the widow of Naim, the Haemorrhoissa, the daughter of Jairus, the woman of Chanaan, Seraphia or Veronica, the poor widow, she who praised publicly for the first time The Supreme Woman, the Alpha and Omega of the human race as recorded by St. Luke 11:27, and lastly Salome, the wife of Zebedee, who remained staunch and loyal to the very end. No one will find this little treatise profitless; quite the contrary, it is meaty and practical.

**EPITOME THEOLOGIAE PASTORALIS. II. De Magisterio Pastorali: De Sacris Concionibus et Catechesi, cura juventutis, actione catholica et sociali. Auctore Sac. A. M. Micheletti. Marietti, Taurini et Romae. Pp. 352.**

**DE SACRAMENTIS in Genere, de Baptismo, de Confirmatione. Auctore P. A. M. Schembri, S. Theol. Mag., Ord. S. Augustini. Marietti, Taurini et Romae. 1929. Pp. 170.**

Monsignor Micheletti has already gained the favor of teachers in sacred science by his earlier books, among which stands out a treatise *De Ratione Disciplinae in Sacris Seminariis.* The practical training of our seminarists, in their daily habits of prayer and self-control, is of infinitely more importance than their pursuit of purely scientific studies. The latter gives light to the mind, but the true and permanent motive power which creates life and action among the faithful when the student as priest has entered the pastoral sphere, rests upon the habit of self-discipline, and upon the aspirations to spiritual perfection which make up his personal convictions. Preaching and the teaching of catechism is thus exemplified for the flock in the leadership of the shepherd. This imparting of convictions is, in large measure, supplied by and dependent upon the teaching of pastoral theology during the years of preparation in the seminary.

The chief merit of P. Micheletti's manual is the succinct way in which he sums up his principles and conclusions. They beget a permanently conscious sense of duty. The divisions, the phraseology, and the emphasis laid upon the different functions, explained as essential parts of the pastoral life, all help the student to hold in his memory the outstanding points of the study. Professors in our seminaries will quickly realize the advantage of the author's method after getting a glimpse of the treatise.

The volume *De Sacramentis* treats of Baptism and Confirmation, and falls in line with the study of pastoral theology as a practical branch of seminary teaching. The author follows the chief points

of St. Augustine's exposition. This, if less speculative than that of later schools since the Council of Trent, is of definite didactic value, all the more that it takes due account of St. Thomas, Scotus and later exponents who excel especially in method as in the resources of scholastic argument. The writer shows familiarity with the more modern theories, as is shown in his references to such authorities as Perrone, De Augustinis, Billot, Pesch, Mazella, Tanquerey and others who support the Patristic teaching with due regard to later doctrinal and historical development. A further volume on the sacraments of the Eucharist, Penance, Extreme Unction, Orders and Matrimony, will complete the course. What is especially noteworthy in this treatise is its direct and clear Latin style, a feature of importance for the theological student in the seminary.

**WITCHCRAFT IN OLD AND NEW ENGLAND. By George Lyman Kittredge. Cambridge, Harvard University Press. 1929. Pp. 641.**

The capable and scholarly contribution already made by Professor Kittredge in several departments of English literature and philology warrant the assumption that when he elects to discourse of witchcraft his book will be considerable in both quantity and quality. The expectation is justified. *Witchcraft in Old and New England* is a big book, and in a double sense. The rumor may be true that this impressive work is a result of its author's activity during some of his leisure hours, that it constitutes the fruitage of a scholar's play time. In that case the most casual glance at this weighty volume with its more than 200 closely printed pages of erudite notes should be ample warning that the Harvard savant at play is to be taken seriously indeed.

In scope Professor Kittredge's study stands midway between two important books recently published. Miss Margaret Murray's *Witch-cult in Western Europe* considers witches and their ways as an undergrowth of European civilization; and Mr. G. B. Harrison's *The Trial of the Lancaster Witches*, a carefully edited reprint of an early seventeenth-century publication, confines itself to one eminently significant episode in the history of the subject. Unlike Miss Murray and several other writers, Professor Kittredge has scant regard for the theory that witchcraft constituted a sort of international society throughout Europe and he scouts the widely held contention that popular belief in witches was imported into Elizabethan England from abroad. Perhaps on both those points he leans too far, but his over-emphasis will serve to correct previous misconceptions

and secure a balanced view. Every part of Europe had phases of belief in witches, but it might be said in general that the farther north we go the more pronounced is the credulity—another evidence of the "nordic" spirit might be deduced from the fact. What might be called the technique of witchcraft in England had many points of resemblance with practices of sorcery in Germany and in France; yet, in comparative witchcraft as in comparative literature or comparative religion, parallelisms do not necessarily constitute causal relations. Professor Kittredge is judicious in guarding, perhaps excessively, against the facile explanation of similar phenomena on the convenient assumption of common sources and inevitable interrelations.

Not from Continental Europe but from human nature, he says in substance, did English witchcraft spring; and the end is not yet. In fact, "the various articles of the witch-creed—as held both by the deluded witches themselves and by their prosecutors—are identical with the articles of the witch-creed of uneducated folk to-day, and likewise with that of contemporary savages throughout the earth" (p. 23). Thus is the subject brought home to our own bosoms and business. Professor Kittredge might even have gone farther and indicated a common origin in our human psychology between the present-day night-club and the medieval witches' sabbath.

Though but one of his lengthy eighteen chapters is devoted to witchcraft in New England, the treatment is sufficiently ample and detailed. Not impartial in the sense of being spineless, it is none the less scholarly and fair-minded. Professor Kittredge allows not only his opinions but his emotions to color his account of the Salem trials, and in these days of bloodless historical monographs he deserves all the more credit on that account. He dislikes the usual connexion between Puritanism and witchcraft—he believes in Puritanism and disbelieves in witchcraft—and does all he can, which is much, to disassociate them. Not all Puritans were active in the prosecution of witches; and, on the other hand, ever so many sane and satisfying men, Puritans or not, took witches seriously both in Old England and in New. So he urges his readers to consider the Witchcraft Delusion of 1692 "in its due proportions—not as an abnormal outbreak of fanaticism, not as an isolated tragedy, but as a mere incident, a brief and transitory episode in the biography of a terrible, but perfectly natural, superstition" (p. 329). Here again our author is striving to restore a balanced view, for "The darkest page of New England history is, by common consent, that which is inscribed with the words Salem Witchcraft."

No aspect of witchcraft in England does Professor Kittredge leave unexplored. Richly documented and meticulously annotated, his findings and re-findings go far toward making up a complete manual of witchcraft. Both black magic and white—but mostly the former, naturally, in this best of all possible worlds—are recognized, and sometimes their transmutations are noted, as in the case of "holy wells," which were often available as well for banning as for blessing. Witches were scapegoats in the popular mind, and they managed sometimes to get credit when things went right and always to get opprobrium when things went wrong. Chapter IX, "The Witch in the Dairy," offers innumerable examples of the extent to which witches were held accountable for sour cream, vanished milk, rancid butter and cows gone dry. The generally accepted belief that witches could and sometimes did have carnal intercourse with devils is noted by Professor Kittredge, but without undue emphasis and with no trace of sensationalism. Now waning, now flaring up, superstitious communal excitement could at times fasten on any old and ugly woman the stigma of witch; the deformed were especially liable to suspicion. From Professor Kittredge's pages we infer that to stand the best chances of escaping the possibility of odium one should have been a stalwart man or a woman, preferably young, conspicuous for pulchritude.

Mother Church could not and did not ignore the subject, and officially she urged her children to say their prayers and have nothing to do with witches and suspects—substantially the same attitude she now adopts toward spiritism. Parish priests were instructed to "forbid witchcraft, divination, and charms," and to ask their penitents if they had "made any conjuring or any witchcraft" (p. 59). Individual clerics, however, did not always conform to the spirit of the Church. Giraldus Cambrensis disapproves of contemporary priests who celebrated Mass "over images of wax in order to curse some person" (p. 75).

Throughout his book Professor Kittredge strives to get into the mind of past ages and to shun the psychological error, so prevalent among historians, of considering the past through modern spectacles. He insists that "our own attitude of mind toward witchcraft is a very modern attitude indeed. . . . Whoever denied the occurrence of witchcraft in the past, was an atheist; whoever refused to admit its actual possibility in the present, was either stubbornly incredulous, or destitute of the ability to draw an inference. . . . That there had been witches and sorcerers in antiquity was beyond cavil. That there were, or might be, witches and sorcerers in the present was almost equally certain" (p. 330).

**CHRIST AND RENAN: A Commentary on Ernest Renan's "The Life of Jesus". M. J. Lagrange, O.P. Translated by Maisie Ward. New York, Benziger Brothers. Pp. 127.**

Here is a little volume that ought to be found in every library and we thank the translator for having given it to us in English. It is not so long ago that Renan boasted that he had discovered a new religion, the religion of science. His disciples were many and he exercised a far-reaching influence over the latter half of the nineteenth century. His Life of Jesus as well as his other work had no other aim than to spread his new discovery. P. Lagrange reviews the work and points out the inconsistencies, the subjectivism, the arbitrariness and childish tricks, the lack of acquaintance with Palestinian conditions, the lack of historical balance on the part of Renan. P. Lagrange has an easy task, for he had only an *embarras du choix*. Nobody takes Renan seriously to-day as a critic or as an historian. He is a novel writer, with a beautiful style; his style will keep his name in the history of French literature. But what was dearest to him and that which his style was calculated to diffuse, has been entirely thrown overboard. All that remains of it is its beautiful form. Renans will come and go. In spite of their bombastic appeals to science and scholarship, Christ will still remain as the Divine Messenger, inaugurating a new humanity and vivifying it with His own divine life. If Renan could come back, his greatest humiliation would be to find out that he is now considered as a mere litterateur, but that as a scholar his day is over, never to return.

**LIFE OF SAINT MARGARET MARY ALACOQUE. Published in French by the Monastery of the Visitation of Paray-le-Monial; translated into English by the Sisters of the Visitation of Roselands, Walmer, Kent, England. (Orders may be sent to Sisters of the Visitation, Georgetown, Washington, D. C.) Pp. xxiii—202.**

The second English edition of this life of Saint Margaret Mary from the pen of the Visitandines of Paray-le-Monial is endorsed by five letters of the French hierarchy and a preface by Cardinal Bourne. Flagrant inaccuracies or misrepresentations that may have marred preceding biographies, seem to be lacking in this life. Archbishop Gauthey, of Besançon, an acknowledged authority on the data dealing with the Saint, writes that he read the present work twice and found it a true life of Saint Margaret Mary.

The present work is for the most part based on the *Life and Writings of St. Margaret Mary Alacoque* by the Visitation of Paray-le-Monial, 1920 edition, particularly on the second volume containing the Saint's autobiography.

Significant in the early part of the life is the realistic way in which the young Margaret Mary discerned and recorded the motions of grace; later the gradual deepening of that sensible perception of the presence of God; finally the extraordinary, supernatural manifestations with which she was blessed. The humiliations and sufferings that were sent to the Saint are not glossed over but emphatically set down, manifesting that the Saint too had her purgatory before she was divinely favored with her singular mission. Stress is laid on the fact that the Sacred Heart adjusted His gratuitous communications " to the spirit of the Saint's rule, to the will of her superiors, and to her own weakness ". The " Visitation element " in Saint Margaret Mary's life is rightly brought out in strong relief, characterizing this biography as Visitandine.

No new documentary evidence is adduced regarding the Great Promise of the Nine Fridays. The *Life and Writings* is cited with the brief remark (similar to that of St. Alphonsus and St. Gabriel regarding the Blessed Mother) : " Let us . . . believe that nothing is impossible to God, especially when He wills to manifest *the exceeding mercy of His Heart* " (p. 167).

The book is paper covered and unusually inexpensive.

**A MODERN MARTYR, THEOPHANE VENARD (Blessed). Revised and annotated by the Very Rev. James A. Walsh, M.Ap. New edition. Catholic Foreign Mission Society of America, Maryknoll, N. Y.**

It is difficult to read this book and not be moved to tears. Not tears of sentimentality, but of gratitude, that a boy, eighteen hundred years removed from Calvary, could follow so cheerfully the road to his own Calvary. Cold is the individual who peruses these pages and utters no prayer that they may fall into the hands of an ever-increasing number of American youths who are now needed to carry on the message of Christ.

Whisperings are heard that there is a lull in vocations to foreign missions. With great energy, therefore, should we seek to make this book better known, known even among those who do not attend school. Have we no room in the edifice of American Catholicism for a Hall of Martyrs? We shall never know, if we are lax in passing around books of this type.

The character of Theophane is such as will appeal to the American temperament. He was open, frank, cheerful, unostentatious. Even in his teens he set about shaping his character for Christ-like work. "I must be careful to do nothing singular or out of the way, so as to excite observation: all affectation, therefore, is tabooed" (p. 26). His bishop had told him not to be an apostle by halves, and he remembered the advice.

On the missions he led a life of thrills, unimagined even by a movie director. It was the thrill of living almost continually in hiding places. And in the midst of all the danger his outstanding characteristic was cheerfulness. He had "an indomitable serenity, a joyous calm which nothing could disturb" (p. 208). "Perhaps to-morrow I shall be led to execution. Happy death which conducts me to the portals of eternal life" (p. 192). In his prison, like St. Paul, he instructed all who would visit him, drawn as they were by the courage of this youth (p. 176).

His letters possess also a literary charm. The eloquence of high spirituality and high mental attainments makes his letters delightful reading.

September last saw the centenary of his birth. It would be a fitting tribute to him if each one who reads this review would see that the book be read by one youth during this year. Theophane himself was only thirty-one when he was martyred.

**FLOWERS OF THE SOUL. Daily Thoughts for Religious Women. By Canon Reyna. Translated by the Rev. Angelo Piancentini, T.O.R., D.D. B. Herder Book Co., St. Louis, Mo. 1929. Pp. iii—249.**

These flowers of the soul are thoughts for each day of the year. The readings are short, practical and easy to remember, due partly to the examples and comparisons which the author makes. The readings treat of little virtues and common faults of everyday life in a religious community of women. In selecting his material, Canon Reyna shows that he understands the difficulties that are the daily food of religious life. Accordingly he has a paragraph or two on uncharitableness and detraction. Occasionally he slips in a pertinent remark on criticizing others or on nagging—the capital sins of community life. The author stresses humility, though not always by name. On page 135, he speaks of the underlying principle of humility. Following the doctrine of St. Teresa, he emphasizes the fact that humility does not consist in denying one's virtues or talents, but it consists of truth.

The purpose of the book is given on page 100. "The soul is not to meander here and there among holy thoughts, but to concentrate upon one and not to abandon it until all possible advantage has been derived from it. . . . Keep your mind fixed upon some determined point of the morning's meditation, go back to it often during the day and apply it to the needs of your soul . . . " This the author endeavors to accomplish by his division into short daily readings. Canon Reyna should have placed this reading on page one instead of on page 100. In treating of mortification, the author seems to have caught the spirit of the Little Flower and he brings out the joyful side of suffering. He has excellent advice on charity as, for instance, on page 113, where he speaks of the duty to console those who are suffering. The book will surely profit those for whom it has been written and priests who give conferences to Sisters can use it to advantage. The translation, in general, is good, though at times the English dress fails to conceal the underlying original.

**S. ANSELMI CANTUARIENSIS ARCHIEPISCOPI LIBER "CUR DEUS HOMO" recensuit Franciscus Salesius Schmitt, O.S.B. "Florilegium Patristicum", etc., by B. Geyer and J. Zellinger. Bonn. 1929.**

P. Schmitt adds to the well known series of the "Florilegium Patristicum" an excellent new edition of St. Anselm's work, "Cur Deus Homo", which supersedes the latest edition of this work by O. Frid. Fritzsche, 1893. He bases his edition chiefly on two manuscripts, the MS. Bodley 271 (= B) and the Cod. Monacensis (= M). Both are of the twelfth century and are therefore close to the time of St. Anselm, who died in 1109. The two codices, although independent of each other, agree nearly entirely in their text. P. Schmitt can explain it only by the fact that both are copies from manuscripts which were about identical with the archetype ("quod a talibus manuscriptis, qui archetypo valde appropinquant, transcripti sint"). The work of St. Anselm "Cur Deus Homo" is of greatest importance for students of the history of the doctrine of Atonement.

**LIFE OF SIR THOMAS MORE. Thomas Stapleton, S.T.D. Translated by Philip E. Hallett. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xvi + 235.**

Stapleton's *Life of Sir Thomas More* has long been an important source book for biographers. It was originally written in Latin and published at Douai in 1588. It has the advantage of being

written by a man who had access to many important sources now lost, and who had the opportunity to meet many persons who knew More during his life.

This important work has been published in at least half a dozen Latin editions and has been translated into French and Spanish, but strange to say, it has never before been translated into English, the language in which it might be expected to interest the greatest circle of readers. Father Hallett, therefore, has rendered a conspicuous service by the present translation. He comes well equipped for his task, as he is Vice-Postulator for the cause of cannonization of the Blessed Thomas More.

Those who are used to modern biography will miss in the present life the keen psychological analysis of a Maurois or a Strachey. They will find on the other hand a quaint simplicity which is delightful and refreshing. Stapleton never sinks to the trivial, as so many other biographers of holy persons do. Himself an exile for the Faith, he wrote with a forceful earnestness which must impress the most casual reader.

The excellent format will help to introduce the book to the wide circle of readers which it deserves.

**THE CHURCH AND WAR. A Catholic Study. By Franziskus Stratmann, O.P. New York, P. J. Kenedy and Sons. Pp. 215.**

This volume contains an adapted and partial translation of Father Stratmann's work entitled *Weltkirche und Weltfriede*. Its seven chapters are: The Mystical Body of Christ, War and the Mystical Body, The Metaphysical and Moral Problem, Theories of Peace, Patriotism, Love of Mankind, Prospect and Retrospect. To many persons the most interesting part of the book will be the discussion of the conditions which justify war. This matter is presented under two heads, "Defensive War" and "Wars of Aggression". As the author rightly observes, it is almost impossible to decide who is the original aggressor; consequently, no nation can be objectively certain that the war which it thinks it is waging in self-defence is really of that character. Undoubtedly, all the nations in the Great War believed that they were defending their sacred rights and not practising or threatening aggression on their neighbors. The obvious necessity is an impartial tribunal to determine where justice lies in case of any international dispute. Pope Benedict XV proposed in his letter to the belligerents, in August, 1917, that the nations should impose penalties upon any state which either refused to submit its case to arbitration or refused to accept the decision of the arbitrators. There is no other practical method of determining

where justice lies in any international dispute. To be sure, it may be argued that an absolutely impartial board of international arbitrators is not obtainable, owing to the selfishness of all the nations. Even if we concede the truth of this contention, we have to admit that a judgment by a relatively impartial group of persons is more likely to be just than a decision by any one state in its own case.

Strangely enough, the discussion of the conditions necessary to justify wars of aggression occupies considerably more space than does that concerning defensive war, although the author observes that it is more difficult to establish the moral lawfulness of the former than of the latter. At the end of the section on "Wars of Aggression" the author summarizes in ten points "the principles which constitute a just war according to St. Augustine, the Thomists and Francis de Victoria". Whether these propositions are intended to apply to wars in general or merely aggressive wars, is not clear. One of them, namely, that there must be gross *formal* moral guilt on one side, surely is not necessary in a defensive war. Like an individual, a nation is justified in defending itself against even material wrongdoing, but this condition may well be a limitation upon wars of aggression; for these are just only when it becomes necessary for a state to punish wrongdoing. Moreover, the idea of any modern state carrying on a just war merely for the purpose of vindicating the moral law against a nation which is violating it, is rather fantastic. Another one of the ten conclusions that may be questioned is that the war-making nation should have "moral certainty that the side of justice will win," although this is theoretically applicable to the practically impossible case of a just war of aggression for the vindication of the moral law.

The most striking and the most valuable feature of this volume is the emphasis which it uses in discussing the lawfulness of war. Instead of presenting the justifying conditions in such a way as to create the impression that war is somehow as reasonable and normal as any other national activity, the author shows that war is abnormal, essentially irrational, a calamity to be deplored, discouraged and contemplated with feelings of deep aversion. Instead of asking himself how can war be justified and seeking a favorable answer to that question, the author emphasizes the positive duty of avoiding war and of searching out and trying all possible means of making it improbable and impossible.

The chapter on patriotism is sane and moderate and is particularly valuable for the distinction which it draws between patriotism and nationalism. As the author observes, "Nationalism is comparatively a modern product. Antiquity knew it not, even in the days of the greatest development of the civil state. Political organizations

were either a fellowship of towns or of states. Nationalism neither separates nor unites. . . . In the Roman Empire a Jew, like St. Paul, was equally a Roman citizen and an inhabitant of Italy. The Jewish state was a nationalist state, but its theocratic constitution gave it a consecration which raised it above profane history; yet all the same Jewish nationalism is a proof to us of how displeasing national narrowness can be in the eyes of God."

**MORALE FAMILLE. Par Pierre Meline. Pp. 192.**

**LES FINS DERNIERES. Par A. Michel. Pp. 174.**

**LA SAINTETE CATHOLIQUE. Par Le R. P. Plus, S.J. Pp. 148.**

**LE BREVIAIRE. Par Dom Baudot, O.S.B. Pp. 171.**

**BIBLIOTHEQUE CATHOLIQUE DES SCIENCES RELIGIEUSES. Librairie Bloud and Gay, Paris VI.**

One hundred and four volumes are to appear in this Catholic library of religious sciences. The series will include fifteen numbers on Revelation; thirty-five on the Development of Christianity including the History of the Church, Christian literature, the Spiritual Life, Religious Communities and Christian Art; fifty-four numbers on the Church of to-day, including Apologetics, the Doctrine of the Church, its Moral Teaching, the Constitution of the Church, Liturgy, Missionary Activity, and the World Rôle of Christianity.

The first of the volumes mentioned above is a forceful and lucid exposition of Catholic teaching on the family. Succinct statement, direct treatment of problems touched upon and a remarkable spiritual flavor characterize the work. The author does not enter upon the complications of a living wage, housing conditions or the work of women and children as they affect the Christian ideal of wholesome family life. He has confined himself rather to general principles and to particular conditions in France.

The second volume here listed contains an exposition of Catholic doctrine concerning the Particular Judgment, Hell, Purgatory, Heaven and the Resurrection. The author distinguishes with commendable care between specific truths of faith, theological opinions and commonly accepted beliefs. Much of the contents of the work had appeared in the *Dictionnaire de Théologie Catholique* and the *Revue Apologétique*.

Father Plus treats holiness in Catholic life from the standpoint of the ideal which the Church holds forth, its coherent and practicable

doctrine, the methods of holiness and the divine assistance which brings it within the range of reasonable human achievement. In the course of his exposition he has in mind those who assume that outstanding holiness has become rare, and those who seem to feel that holiness is more or less inconsistent with practical modern life. A thoughtful reader of this little work is brought to the conviction that we are to-day the contemporaries of saints and martyrs and that the hand of God is by no means foreshortened in the progressive work of redemption. One who assumes, lazily perhaps, that holiness is reserved for the privileged few and that, therefore, many are excused from its demands, will be brought to a new outlook on the ideals of personal sanctity. The reconciliation of great ability and world rôle on the one hand and the simpler destiny of the average man on the other, with the ideals of holiness, is brought to attention by Father Plus with striking effect. Even in the horrors of the World War he discovers inspiring instances of deepest piety and complete consecration.

Dom Baudot's volume on the Breviary contains an historical sketch of it from the first to the thirteenth century, its further development from the thirteenth to the sixteenth century and the reform of it under Pius V, the projected reform of Benedict XIV and the reform of Pius X.

The second section of the work contains the description of the elements of the Breviary and a key to the relation of its parts among themselves and the place of the Breviary in relation to the life of the Church and the Holy Sacrifice of the Mass. The author notes that the commission on that reform contemplated work beyond that already done, on the calendar, legends, homilies and extracts from the writings of the Fathers and possible revision of the hymns. The reform already adopted appears, therefore, as one step in a most exacting and comprehensive task. Dom Baudot's work is written with a care and quality of spiritual feeling that invests the Breviary with great dignity and makes appeal for a reverent fulfilment of the daily obligation of the priest who reads it.

**TONGUES OF FIRE: A Bible composed of Sacred Scriptures of the Pagan World, compiled by Grace H. Trumbull. Macmillan & Company, New York. 1929. Pp. xxvi + 416.**

Miss Trumbull is well known by her accomplishments in the domain of art, both painting and sculpture. She was prompted in the present compilation by a desire to make known the various ideas on the divinity among many nations and races and with this end

in view she has selected what in her opinion best illustrated those ideas. Miss Trumbull does not aim at superseding the larger collections of ancient literatures already in our possession such as those of Max Müller, Horne, etc. She gives us rather, a book of handy reference. It can be used only in a limited way for purposes of general comparison. The true relative position of theologies and races will have always to be based on their literatures as a whole, not on selected passages. Even in the most commonplace productions, it is always possible to extract some gems here and there; but these could hardly be said to be representative of the whole. The title *Tongues of Fire* and the subtitle "A Bible" etc. give the impression that Miss Trumbull places all theologies, whether pagan or Christian, on the same footing. In the preface she clearly implies that God is unknowable. Agnosticism and theoretical indifferentism are widespread and the present volume will certainly not counteract the movement.

The present volume will not dispense the reader from examining himself the sources in their context, for all scientific purposes. It will always remain the glory of the Hebrew and Christian official writings to present a far superior mentality than can be found elsewhere.

# Literary Chat

*A Catechism on the Pledges* required for dispensation for a mixed marriage, from the pen of Monsignor Joseph Selinger, has just been published by the Central Bureau of the Catholic Central Verein of America. (St. Louis, pp. 28). While it was intended primarily for the priests of the St. Louis Archdiocese, the treatment is general enough to make the little work of great value everywhere in the United States. The text is put together in the form of question and answer in a way adapted admirably for study by the laity.

The same Bureau has published an interesting scientific study by Dr. E. LeBec of Paris, of four miracles accepted in the course of the canonization of St. Theresa of the Child Jesus. By a process of minute analysis and checking with medical data, the author places beyond all question the supernatural quality of the miracles described. (*A Study of the Four Miracles Accepted in the Cause of St. Theresa of the Child Jesus;* pp. 28.)

The Sisters of Charity of Emmitsburg, Maryland, have compiled a brief *History of Nursing* which contains a wide range of information concerning organizations for the care of the sick, literature, training schools for nurses in the general as well as in the Catholic fields of activity. An account of scientific discoveries that bear upon medicine, war nursing, state laws affecting nursing and a description of the method of training nurses are included. The Rev. Frederick J. Russell, C.M., S.T.D., contributes a section to the work in which he sets forth many sociological principles and theories, familiarity with which would seem to be advisable for the registered nurse. Pp. 279.

THE ECCLESIASTICAL REVIEW has taken occasion in the recent past to publish articles calling attention to the

place of religious brotherhoods in the work of the Church and to the dearth of vocations. On this account it is a pleasure to call attention to a little pamphlet which deals with the problem. (*Out of Many Hearts,* Fourth Edition, University Press, Notre Dame, pp. 56.) The Preface is by the Right Reverend Bishop Chartrand of Indianapolis. The author adds a bibliography which offers an opportunity for wider reading.

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The Rev. Joseph J. Pierron has brought together in one volume of 126 pages a large number of hymns in Latin and English. The tunes are given without organ accompaniments which are provided in a separate volume. The work is printed with the approval of the Most Reverend Archbishop Messmer of Milwaukee.

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Evidence of the use of the radio in the exposition of Catholic truth comes to us from South Germany in the form of a little volume of 240 pages containing short radio sermons over the period of a year in South Germany, with Christ as the central theme. (*Religiöse Funkansprachen,* Dr. Konrad Gröber und Anton Hinderberger, Herder and Co., Freiburg, pp. 248.)

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A number of similar publications have appeared in the United States. Steps now under way to accept the offer of the National Broadcasting Company to place one hour a week for a year at the disposal of the National Council of Catholic Men is further evidence of the growing use of the radio in the work of religion. It is not unreasonable to hope that this development will do much to further habits of careful and complete exposition and refinement of style in the work of preaching. Radio talks should become models of effective presentation of religious truth.

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The same publishers have brought out recently two further volumes of sermons. *Exsultate, Festpredigten.* Hermann Steiert, (pp. 170), and *Liturgische, Kanzelvorträge,* P. Fidelis Böser, O.S.B. (pp. 127). The former work contains short sermons for eighteen of the chief feasts of the ecclesiastical year. The latter contains a series of sermons directly related to the liturgical interpretation of the Holy Sacrifice of the Mass.

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Seminarians and seminary directors will find of interest a little volume of the Right Reverend Bishop Gouraud of Vannes. (*La Monteé du Sacérdoce,* P. Lethielleux, Editeur, Paris VI, pp. 367.) Vocations, seminary training, spiritual direction, the meaning of minor and major Orders and the place of the Mass in the life of the priest are discussed with sympathy and insight and interpreted in a way that makes strong appeal. The reading of the volume by the priests of the ministry would do much to sustain spiritual ideals which are so readily dimmed in everyday work.

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Two little volumes have been added to the growing body of literature on Lourdes. One is by Dr. Auguste Vallet, president of its bureau of medical proof or investigation. The work contains a carefully prepared history of the illness and of the miraculous and instantaneous recovery of Elizabeth Delot from cancer of the pylorus, in July, 1926. The author takes up the natural biological laws involved, the nature of prayer and a critical account of general evidence of miraculous intervention. (Lourdes *Comment Interpréter ses Guérisons.* P. Téqui, Libraire-Editeur, Paris VI, pp. 232.)

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A second volume appearing under the title *Lourdes* is by Aileen Mary Clegg. (B. Herder Book Co., St. Louis, Sheed and Ward, London, E.C., pp. 143.) There is a brief cursory account of miraculous cures, devotion and procedure at the renowned shrine. Both writers remind us that the careful scientific investigation of miracles at Lourdes is confined to facts and that the declaration of miracles remains entirely within the competence of ecclesiastical authorities.

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Under the attractive title *The Page of Christ* the Rev. Raymond O'Brien of Quigley Preparatory Seminary, Chicago, offers to altar boys and to the pastor who appreciates the dignity of their service a helpful interpreta-

tion of the relation of the altar boy to the Holy Sacrifice of the Mass. (Benziger Brothers, pp. 95.)

Father Carr has published recently a second edition of his short essay on *Saint Teresa of Lisieux.* (Sands and Co., London, pp. 71.) It was originally published under the title *Truly a Lover.*

The *Ordo Divini Officii* published by the Frederick Pustet house (New York and Cincinnati) continues its time-honored tradition of typographical excellence and liturgical accuracy established by the Ratisbon firm as Pontifical printers of typical and model editions of the liturgical books. The issue for 1930 follows the Roman Directory, with certain adaptations to the ecclesiastical provinces of the Eastern archdioceses of Baltimore, New York. Boston and Philadelphia. The accidental changes caused by late decrees of the Sacred Congregation of Rites and unavoidably omitted in the body of the Ordo are printed on an inserted sheet, together with some corrigenda. The latest feast extending to the universal Church to be noted this year is that of St. Margaret Mary Alacoque (17 October), which places St. Hedwigis back to its original date of 15 October.

*The Sacred Wounds of Jesus* by the Rev. Hugh O'Laverty comes from Marietti, Turin, Italy. It is in fact a translation of an Italian original by a Visitandine, who presents the devotion to the Sacred Wounds of Our Lord in the form of a biographical sketch of Sister Mary Martha Chambon of the same community. The latter had during the middle of the past century become the divinely urged medium of the devotion. From Chambèry the work of this simple lay Sister quickly spread, and took form in the daily life of numerous religious houses, whence it was further propagated to pious layfolk. The little treatise is attractively written and presents the devotional advantages and spiritual resources offered by contemplation and prayer directed through the Divine Passion. The book is handy in form, and will be welcome among devotional helps to priests, especially for Lenten instruction.

Pastors whose advice may be asked by boys of Junior High School age as to the choice of an avocation will find many helpful suggestions in *Our World of Work* by Holbrook and McGregor. (Allyn & Bacon, pp. 361.) The main lines of activity in agriculture, business, industry, home-making and the professions are set forth in simple language and are rightly illustrated. The book would make pleasant reading for anyone.

The amazing spiritual experiences of Therese Neumann of Konnersreuth have attracted universal attention. A description of them was published in German in 1928 by the Right Reverend Monsignor Joseph Messmer, President of the Catholic Education Association of Switzerland and by the Right Reverend Bishop Sigismund Waitz who visited her. An English translation prepared by a Dominican Sister has just been brought out by John P. Daleiden Co., Chicago (pp. 115). The account is most impressive. There has been, however, no official decision by ecclesiastical authorities as to the stigmata and abstinence from food.

The particular examen is one of the highly prized traditions of spiritual life. It directs attention behind actions to temperament and thus overcomes the fallacy of isolating actions and judging them without relation to their antecedents or consequences. Good psychology as well as a spiritual outlook suggests always the twofold point of view in our behavior. The priest who is faithful to the particular examen will be thoughtful and right-minded. Neglect of it hints at a superficial outlook on the interests of the soul. A volume of 213 pages by the Rev. J. F. McElhone, C.S.C., on the *Particular Examen* should do much to strengthen this wholesome exercise of our spiritual life. (B. Herder Book Co.)

The Rev. Fulgence Meyer, O.F.M., whose books make his name familiar, has just published a series of sermons delivered in missions, on the Catholic

Church. The subjects are chosen in relation to one central thought indicated by the title, *The Door of Salvation,* Talks on the One True Church for Catholics and Non-Catholics. (St. Francis Book Shop, Cincinnati; pp. 552.)

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A second edition of Father J. B. O'Connell's *Rituale Parvum* has been published by James Duffy and Co., Dublin. It is based on the typical edition of the Roman Ritual of 1925 and embodies changes in rubrics and canon law which have been made since the first edition was published in 1919. Type, paper and binding make the volume most attractive.

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A volume of 500 pages by Father T. Gavan Duffy offers a most interesting picture of Catholic missionary effort in Africa. (*Let's Go!* Propagation of the Faith office, Boston.) An informal style, excellent illustrations and freedom of treatment make the volume attractive to the general reader. The work is based on a hurried trip through the districts described.

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Of a different character, but dealing with African missions, is a volume edited by J. Bouniol, W.F. This is a history of the White Fathers Society, an account of their work and methods in Africa. Following the tradition established by the founder, Cardinal Lavigerie, the Society has not only carried on its mission with distinguished success but has also fostered the publication of a number of scientific works in Linguistics, Ethnology, Botany, Zoology, Geology and Meteorology. The Society has apostolic schools and seminaries in ten countries of Europe and in Canada, none in the United States. There are two hundred and ninety-four natives who are Sisters in a religious community known as Daughters of Mary.

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We called attention in our issue of July, 1929, page 107, to the scientific activities of missionaries whose quality and extent still await adequate recognition. It is one of the aims of the Catholic Anthropological Conference to call attention of the scientific world to these activities.

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The Redemptorist Father John Carr has published a translation of the *Life of the Venerable Joseph Passerat,* by Père Girouille. (Sands & Co., London, pp. 585.) An earlier life had been published by Père Desurmont, C.SS.R., in 1893, but it had not brought the reader beyond the forty-eighth year of Father Passerat's life. Father Girouille's biography exhausts available sources. An interesting chapter in this translation gives an account of the Redemptorist foundations in the United States between 1832-1842 and reminds us again of the glory shed upon the community by the Venerable John Nepomucen Neumann, who was the fourth Bishop of Philadelphia, 1852-1860.

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# Books Received

## SCRIPTURAL.

THE NEW TESTAMENT. Vol. II: St. John and the Acts; Part I: The Gospel according to St. John. By the Rev. W. S. Reilly, S.S., S.T.D., Doct. S. Script., Professor of Sacred Scripture, St. Mary's Seminary, Baltimore. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J., New Testament Professor, Heythrop College, Chipping Norton, Oxon., and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., London, New York, Toronto. 1929. Pp. xl-117. Price: paper cover, $1.40; boards, $1.80.

CODICUM NOVI TESTAMENTI SPECIMINA. Paginas 51 ex codicibus manuscriptis et 3 ex libris impressis collegit ac phototypice repraesentatas edidit Henr. Jos. Vogels, S. Theol. Doctor et in Universitate Bonnensi Professor P.O. P. Hanstein, Bonnae. 1929. Pp. 121. Ladenpreis, 16 *Mk.*

GESCHICHTE DER OFFENBARUNG DES ALTEN TESTAMENTS bis zum Babylonischen Exil. Von Dr. Franz Feldman, o. Professor der Theologie an der Universität Bonn. Dritte, verbesserte und erweiterte Auflage. Peter Hanstein, Bonn. 1930. Pp. xi-230. Preis: 7 *Mk.* 60 broschiert; 9 *Mk.* 60 gebunden.

## THEOLOGICAL AND DEVOTIONAL.

THE NEW CATHOLIC DICTIONARY. A Complete Work of Reference on Every Subject in the Life, Belief, Tradition, Rites, Symbolism, Devotions, History, Biography, Laws, Dioceses, Missions, Centers, Institutions, Organizations, Statistics of the Church and Her Part in Promoting Science, Art, Education, Social Welfare, Morals and Civilization. Compiled and edited under the direction of Condé B. Pallen, Ph.D., LL.D. and John J. Wynne, S.J., S.T.D. assisted by Charles F. Wemyss Brown, Blanche M. Kelly, Litt.D. and Andrew A. MacErlean, LL.B. under the auspices of the Editors of the Catholic Encyclopedia. Universal Knowledge Foundation, New York. 1929. Pp. vii-1103. Price, half leather, $15.00.

THE CHILD'S DAILY MISSAL. By Dom Gaspar Lefebvre, O.S.B., and Elisabeth van Elewyck. Translated by the Rev. John Gray. With 300 pictures by De Cramer. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. 665. Price, $1.25 *net.*

CONSTITUTION OF THE CHURCH in the the New Code of Canon Law (Lib. II, Can. 215-486). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, Calif.; Professor of Moral Theology and Canon Law. Longmans, Green & Co., London, New York, Toronto. 1929. Pp. 378. Price, $3.00.

CARDINAL WISEMAN. By Denis Gwynn. P. J. Kenedy & Sons, New York. 1929. Pp. xx-300. Price, $3.15 *postpaid.*

THE MASS OF THE APOSTLES. The Eucharist: Its Nature, Earliest History the Present Application. By Joseph Husslein, S.J., Ph.D., Fordham University School of Sociology and Social Service. P. J. Kenedy & Sons, New York. 1929. Pp. xiv-333. Price, $2.90 *postpaid.*

A GARLAND OF SAINTS FOR CHILDREN. By the Rev. Michael Andrew Chapman. Frederick Pustet Co., Inc., New York and Cincinnati. 1929. Pp. 130. Price, $1.25.

ST. GREGORY THE GREAT. By Mgr. Pierre Batiffol. Translated from the original French by John L. Stoddard. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. vi-292. Price, $1.70.

EUCHARISTIC EDUCATION. A Reprint of Chapter VII of *Eucharistia.* By Joseph Kramp, S.J. E. M. Lohmann Co., St. Paul, Minn. 1929. Pp. 34. Price, $0.10.

THE HOLY SACRIFICE OF THE MASS. Explained in the Form of Questions and Answers. By the Rev. Joseph J. Baierl, S.T.D. Arranged and illustrated for school use. Eighth edition. Seminary Press, P. O. Box 1004, Rochester, N. Y. 1929. Pp. 158.

PIUS XI, POPE OF THE MISSIONS. By Francis J. Burke, S.J. (*Mission Series,* No. 2.) Jesuit Mission Press, Inc., 257 Fourth Ave., New York. 1929. Pp. 32. Price: $0.10; 50 copies $4.00.

LES FETES CHRÉTIENNES. Par M. le Chanoine R. Turcan, ancien Supérieur du Grand Seminaire de Séez. Tome I: Les Fêtes en l'Honneur de Dieu et de Jésus-Christ. Tome II: Les Fêtes de la Très Sainte Vierge et des Saints. Deuxième édition. P. Téqui, Paris-VI$^{e}$. 1929. Pp. xv-261 et 251. Prix, 21 *fr. franco.*

THE LIFE OF CHRIST. A Historical, Critical and Apologetic Exposition. By the Very Rev. L. C. Fillion, S.S., Consultor of the Pontifical Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. Vol. III. B. Herder Book Co., St. Louis and London. 1929. Pp. vi-722. Price, $4.00 *net*.

A DAILY THOUGHT FROM THE WRITINGS OF MOTHER SETON. Selected by the Rev. Joseph B. Code, M.A., S.T.B., St. Ambrose College, Davenport, Iowa. Sisters of Charity of St. Vincent de Paul, Emmitsburg, Md. 1929. Pp. 110. Price, $1.25.

THE CHRISTIAN LIFE. Compiled from the Works of St. Augustine. By the Rev. Anthony Tonna-Barthet, O.S.A. Translated from the second Latin edition by the Rev. J. F. McGowan, S.T.B., O.S.A. Frederick Pustet Co., Inc., New York and Cincinnati. 1929. xviii-670. Price, $3.00 *net*.

MY GIFT TO JESUS. A Child's Book of Prayers and Hymns with Mass Pictures from Photographs. By the Sisters of St. Dominic, Adrian, Mich. Preface by the Rev. Austin G. Schmidt, S.J. Lawdale Publishing House, Chicago. 1929. Pp. 158. Price, $1.00 *postpaid*.

COME, HOLY SPIRIT. Meditations, Novenas and Prayers in Honor of the Holy Ghost together with Mass and Communion Devotions. Compiled and edited by the Rev. F. X. Lasance, author of *My Prayer-Book*, etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. xiii-240. Price: $1.50; to priests and religious, $1.20 *net*.

EINFÜHRUNG IN DIE RELIGIONSPHILOSOPHIE. Von Dr. Heinrich Straubinger, o.ö. Professor der Apologetik und Religionswissenschaft an der Universität Freiburg im Breisgau. (*Herders Theologische Grundrisse.*) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. vii-132. Price, $1.40.

GENERAL CONFESSION MADE EASY. By the Rev. A. Konings, C.SS.R. Second, revised edition by a Redemptorist Missionary. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. 47. Price $0.25 *net*.

THE SACRED PASSION. Points for Mental Prayer. By Charles F. Blount, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. vi-89.

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